

Ætatis suæ 33.

Psal. 27. 4. One thing have I desired of the Lord, that will I seeke after; that I may dwell in the House of the Lord all the dayes of my life.

V. 6. And now shall mine head be lifted up above mine enemies round about me.

W. Marshall sculpsit.

1644
C29

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portrait

THE Downfal of Anti-christ.

OR,

A treatise wherin is plainly discover'd:

1. That the Pope is *Anti-Christ*, and that *Rome* is *Babilon*.
2. The severall deceitfull workings, and enticing means that the Babilonish whore hath used to intoxicate the Kingdomes of the Earth with the wine of her fornication; as likewise what Agents have been sent into great *Brittain* and *Ireland* for this end———
3. Probable conjectures that the *Anti-Christian* party have seene their best dayes, and that the Popish Religion and all the power of *Rome* shall more and more decay throughout all the Churches of *Europe*, as it is foreshewed by those symtomes of death that are to be found in the limbes of that man of sin which may be so many Predictions unto us, that he is giving up the Ghost, & that all these Commotions that he hath raised in *England*, *Scotland*, and *Ireland* are but the pangs of dying Popery amongst us.
4. That the destruction, and exterpation of *Anti-Christ* shall make way for the setting up the Kingdome of our Lord Jesus Christ in its glory and beauty, which alone is that which maketh a People or a Nation truely happy———

Babilon is fallen, is fallen, Revel. 14. 8.

By *R. C.* an unworthy admirer of these things.

Printed at *London* for *Iohn Stafford*, 1644.

R. Carpenter's Downfal of

Richard Carpenter.

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TO THE HONOVRABLE *House of Commons assembled in Parliament.*

MAy it pleaſe you, who are called by the *Superiour Powers*, both in Heaven and Earth, to bring into the light, *abſcondita tenebrarum*, the hidden things of darkneſſe; to caſt your eys down upon the ground, where you

ſhall finde, lying in a corner, a poore man toſſed by the courſe of the World, from Darkneſſe to Obſcurity. There is nothing more eminent, and more admirable in God, than his Providence: And therefore, no inſtruments are more glorious than the inſtruments which hee employeth in the ſetting forth, and illuſtration of it. I had great reaſon to feare, becauſe through all the chances and changes of my life, ſome kinds of darkneſſe did ſtill haunt me, that I ſhould never have appeared in the perfect light, till I ſhould have come to the light of Heaven: But animated with the reflexion of your countenance, I ſhall have better hopes.

hopes. O yee good, and great Proteſtors againſt the pride and prophaneneſſe of the Church of *Rome*, Ponder, I moſt humbly beſeech you, the mayn things that I have learned from the mouthes of *Popiſh Prieſts*, beyond the Seas, where every man ſpeaks freely; which in part, are theſe.

Firſt, that their number in *England* is ſo great, and the Houſes of all Papiſts, who are able to goe under the burden, ſo ful, they cannot, but with much hardnes, live by one another. And it muſt needs be ſo: For, the man is of little account amongſt them, that will not mayntaine a Prieſt; and many receive many.

Se-

Secondly, That they convey many thousands of pounds every yeare, to their Houses. For, the Bodies resident in their Houses are such, that the parts are either all *homogeneous*, and of the same kinde; as, all *Iesuits*, all *Monks*, all *Friars*; and these have great Reliefe sent them from *England*: or *heterogeneous*, and of a different kind; as *Iesuits*, and *Scholers*; and these are sustained by Lands, or by Pensions; where the *Scholers* are set apart for *Priesthood*, as in *Rome*, *Sevill*, *Valladolid*: to other places, as to their *Colledges*, of Saint *Omers* and *Doway*, a very great part of their meanes, and maintenance, comes out of *England*.

And

And that, for this purpoſe, and the ſafe paſſage of their Goers and Commers, young and old, the *Ieſuits* are *Maſters* of a *Ship*, furniſhed with many kinds of Colours, and many ſorts of Countrimen, in which Ship, I my ſelfe ſhould have paſſed.

Thirdly, that baniſhed out of *England*, going from one Port, they muſt preſently return to another: becauſe their *Prieſtly* Function hath not leave from the *Pope*, to apply it ſelfe to action, and exerciſe, but in the Dominions of *England*, *Scotland*, and *Ireland*; (and ſo their Faculties run:) And their places of Reſidence in other Countries are loaded.

Fourth-

Fourthly, that they win ſouls to them, every day in *England*, and almoſt, in all parts of it: hoping greatly, to undermine us by little and little; and grow up (wee not minding them) to the greater number. Wherefore, they are ſtrangely cunning in their carriages; taking the ſhapes of Phyſicians, that in a more covert manner, they may viſit the ſick: (which as the generall voice goes, was acted in my poore pariſh, a little before I came to it; and the effect was, that the woman died a papiſt, who had lived a proteſtant; and her huſband ſoon after, made a papiſt, and rewarded by a great perſon, with a ſervice:) And the habits of

of Beggars, Souldiers, Captains; and of Countrymen, bearing long ſtaves upon their necks: And they will be Servingmen too, if occaſion give way. And there is ſcarce a Houſe, that looks like a Houſe, which they have not fitted with private doores and conveyances.

Fiftly, that the *Ieſuits* have two Houſes in *England*; one in *London*, known to them, by the name of Saint *Ignatius*: another in the Country, called, Saint *Xaverius* his Houſe. And that both the *Ieſuits*, *Monks*, and *Friers* have received Novices, which have wore their Habits, and performed their Novice-ſhips, even in *England*. And that the Biſhop of

Chal-

Chalcedon, in the time of his abode heere, ordained *Prieſts*. And that they are, or have bin furniſhed with ſecret preſſes under ground, for the printing of Books.

Thus farre, in the firſt encounter, I doe charge the Popiſh Prieſts of *England*; having truly, faithfully, and religiouſly brought them, as witneſſes againſt themſelves. And if men may be judged out of their own mouthes (as one was judged by the Iudge himſelfe,) they may be likewiſe accuſed out of their owne mouthes: becauſe right judgement proceedeth according to juſt accuſation. And when men of theſe darke ways,

Serve nequam, ex tuo ipſius ore judicaberis.

men

men of pragmaticall, and working heads are alſo bold, what will they not dare to endevour? What will they leave unattempted? And are they not very bold, when *Franciſcus à ſancta Clara*, a man of a holy name, becauſe hee named himſelf, but a ſubtil one, and of my old acquaintance, durſt vent the relikes of his old Dictates in a forme, bending us, and the profeſſion of our Faith, by which we are entitled to Heaven, to a Reconciliation with them? And this being done, follow mee, almoſt to my owne doores, in the Country; and having took his ſtanding in a great Houſe, neer me, give matter, and heart to his evill Inſtruments, to

diſ-

diſhonour me, and make a ſport and ſcorne of mee, in my own Pariſh, and within my owne ſmall fold? Are they not unſufferably bold, when a Prieſt came to my Lodging, and there, in his fury, attempted to draw a ſword upon me? If you graciouſly aſſiſt me not, I have bin ſaved abroad, to periſh at home, with all my friends about me: or at leaſt, to lie buried in ſecrecie, and contempt. Pardon me, if I am hot. I have bin hitherto chill: and lukewarmneſſe is highly blameable. I have bin wrought upon, through all my life; and bowed to ſerve other mens ends: And have ignorantly ſuffered my ſelfe to be moved, and faſhioned in order

order to them. But now the vizard is off, I will throw them off, one here, and one there; and only serve God, who is my true end. It is remarkable, that the Papists turn our lenity, and gentlenesse towards them, into an argument against us: inferring that wee have no zeale, no religion. O consider the flocks and multitudes of ignorant people, that came to me, when I lodged in *London*, crying for satisfaction in matters of beliefe: Every one of them, being divided betwixt a Protestant and a Papist; & not knowing where to finde rest for their souls. And some came under my hands, whom the papists, by their continual perswasions, had

wrought into a diſtraction, ſome into madnes. This others know, with mee. God will require an account of theſe ſouls. O that it were granted to mee, but firſt to the glory of God, that while I have leave to behold this good light, both of the Sun, and of the Goſpell, I might ſpeake in the light, (as our Saviour commands us) what I have heard in darkneſſe! and that I might be always at hand, to binde up the gaping wounds of afflicted ſpirits; even where they are moſt wounded, becauſe there are moſt Enemies. *Neither do men,* ſaith our Saviour, *light a candle, and put it under a buſhell: but on a candleſtick, and it giveth light to all*

Mat. 5. 15.

that

that are in the House. The Candlestick is the place of the candle; be it small or great. Shall the zeale of the true Church, be overcome in religious forwardnesse, by a false one? It is not all my purpose, to labour in the prevention of Popery. Part of it is, to teach plainly and truly, the Faith professed in *England*; and the piety of a Christian life, even to the perfection of it; as will appeare to the Reader. It is our Saviours Rule, commended to Saint *Peter*, *When thou art converted, strengthen thy Brethren.* God hath abundantly performed his part towards mee: the performance of my part remaineth, towards him, and my Brethren. *Luk.22.32.*

And no zeale is like to *zelus animarum*, the zeal of ſouls. It ſomewhat ſuits, which the Bridegroom ſaid to the Spouſe: *My beloved ſpake, and ſaid unto mee, Riſe up, my love, my faire one, and come away: For loe, the winter is paſt, the rain is over, and gone. The flowers appeare on the earth, the time of the ſinging of birds is come, and the voice of the Turtle is heard in our land. The fig-tree putteth forth her greèn figs, and the vines with the tender grape, give a good ſmell. Ariſe my love, my faire one, and come away.* When God calls, who loves becauſe he will love, and therefore ſays, firſt, *My Love*, and then *my faire one*; (and he firſt loves, becauſe we are not faire, but by his love.

Cant. 2. 10, 11, 12, 13.

love. And he ſeems to love without reaſon, and to do what hee does as women doe, becauſe he will doe it: but it is the greateſt of all reaſons, that his will ſhould be done. And this, is confeſſed by the Schoolmen in the reſolution of other great difficulties.) and when hee cals ſo movingly, and ſo prettily, it is high time to goe. But, before I go, I beg of all the zealous and noble ſpirits, included in my Dedication; that they will ſo farre liſten after me, and remember Gods worke in me; as to take notice, and obſerve what becomes of me. And ſo, God that in his good time hath remembred you, and us, remember both you and us all in

the end; and world without end. Which humbly prays

Your humble servant,

Richard Carpenter.

EXPERIENCE, HISTORY, and DIVINITY.

The first Booke.

CHAP. I.

THE Divines, authorized by Saint *John* in the beginning of his Gospell, whom therfore *Gregory* the *Great* calls *Evangelistarum Aquilam*, the Eagle of the Evangelists, beginning their discourses of Christ, with his eternall Generation, stile him, the word.

The Reason, is reason. Because as *verbum mentis*,

Let not my Reader reject many easie things being joined with a few that are not so easie; because in the best book, the Elephant swimmeth, and the Lambe wadeth.

mentis, the word of the Mind, even after it cometh of the minde, doth ſtill notwithſtanding remaine in it; the word of the Tongue periſhing with the ſound: So the Son of God, comming of his Father by a moſt ineffable, yet moſt true Generation, receiveth a perſonall diſtinction, and yet remaineth with and in his Father, by a moſt unſeperable Unity of Eſſence. This bleſſed word, I call to witneſſe, before whom wee ſhall anſwere for every idle word; that my words heere, in the matters of Experience and Hiſtory, are ſo farre agreeable to the Divine word, that they are true: which is the firſt excellencie of words as they are words. The matters of Divinity will ſtand by themſelves. I have read in the Schoolmen, that *Omne verum eſt à Spiritu Sancto*, Every Truth comes from the Holy Ghoſt. I will bee ſure to tell truth: and upon this ground, truth being told, every man may be ſure from whom it comes; & fix upon it in the deduction of the Concluſions, it virtually containeth; as upon the firm Principles of a Science. I am not ignorant, that ſometimes it is a ſin to ſpeak truth: becauſe there may be a falſhood committed, though not ſpoken: as a falſe breach of true Charity, which many times obligeth to ſecrecie. And theſe times, the ſpeaking of truth, is indeed a lie; be-

becauſe ſuch a ſin, and againſt God, who is Truth, even as he is Truth. But I know it for a Maxime: Againſt a publique enemie of the Church of God, we may lawfully and religiouſly ſpeak all Truths. It is a rule amongſt Caſuiſts: *Certa pro certis habenda; dubia ut dubia ſunt proponenda*: in a Relation, certain things are to be propoſed as things certain, and doubtfull, as doubtfull. Let no man doubt, but I will certainly dreſſe every thing in cloathes according to its degree.

Hence followes a leſſon; and it falles within my leſſon. God was in all eternity, till the beginning of the World; and but one word came from him, and that a good one, as good as himſelfe: and not ſpoken, but as it were, onely conceived. Words are not to bee thought raſhly; and if not to bee thought, not to be ſpoken; becauſe we think not in the ſight of our neighbours; but we ſpeak in the hearing of our neighbours: and if not to be ſpoken, not to be written; becauſe we write with more deliberation and more expence of precious Time; and words are more laſting, when they are written. I will heare what Chriſt ſays to his Church, in the *Canticles*, *Thy lipps are like a thread of Scarlet, and thy ſpeech is comely.* Saint *Hierome* tranſlates it, *Sicut vitta*, thy lipps are like a Fillet, or Haire-lace. They are com- Can. 4. 3.

compared to a thread of Scarlet, for the comlineſſe of the colour: and therefore it followes, *And thy ſpeech is comely. Thomas Aquinas* his lips are like Scarlet, and his ſpeech is very comely, in the Expoſition of this place. He ſais, that, as ordinarily, women vſe a Ribon, or fillet, in the gathering up of their haire, an extravagancie of Nature: So ought we to bind up our lips, & keep under knot, the looſeneſs of vain and idle words; that looſe thoughts may not gad abroade into words, and loſe themſelves and the Speaker; and then our ſpeech will be comly.

Thom. Aquin. in Cant. 4.

Chap. 2.

Gods great, & laſt end in all his actions, is himſelf, and his own Glory. For, the end of the beſt, muſt be the beſt of Ends: and the beſt of Ends, muſt be the beſt of things. Our ends, if conformable to his end, do borrow more, or leſſe light, & perfection frō it, in bending more, or leſſe neer to it. Our chief end; that is, our end, which all our other ends muſt obſerve, and wait upon, ought to be the ſame with his end, in the World: becauſe it is the ſame with his, in Heaven; the ſight, and fruition of him. A good end will not ſanctifie a bad Action. Howſe-

ever

ever we are call'd, wee are not *Religious*, if we set on fire the Hearts of Princes, and stir them to arms; that by the burning of Cities, the depopulation of Countries, & the murdering of men, women, and children, and by unjuſt intruſion upon the right of others, the holy Church may *encreaſe and multiply*. We are not *of the ſociety* of Gods people, if we deviſe, and labour to blow up the joy, and flower of a Kingdome, with a powder-mine; moved by a pious intention, to promote *the good of the Catholike Cauſe*. Theſe pious intentions, and pious frauds, have play'd the very devils in the world: and they are the more dangerous, becauſe they goe dreſt *like Angels of light*, and are beleeved to come from Heaven. The Divines teach good Doctrine, when they ſay, *Bonum ex integra cauſa, malum ex quocunq; defectu*; Good muſt be compleat in it's kind, and furniſhed with all requiſites: one of which being wanting, the action is not compleat in morality, and therefore, not ſo good as it ſhould be. The matter of the Action muſt be good: the manner of the performance good, and the End good. Which though it be extrinſecall to the Action, is intrinſecall to the goodneſſe of it. I ſuppoſe, if the matter and manner be indifferent, they are good in ſome degree; but the

the End crowns the goodneſſe of the work; for, it is the moſt eminent of all that ſtirre in it. *Non eſt faciendum malum vel minimum, ut eveniat bonum vel maximum*; The leaſt evill is not to be done, that the greateſt good may follow the doing of it. And it ſtands with good reaſon. For, the ſmalleſt evill of ſinne, as being *læſio infinitæ Majeſtatis*, the traiterous wounding of an infinite Majeſtie, would be greater, than the good which could follow. And moreover, committed in that kinde, would caſt a moſt foule aſperſion upon God: to wit, that, hee were, either not able, or not willing, to bring about in it's appointed time, the good he would have done, but by evill performances. It appeareth here, that the performance of good, is hard: of evill, eaſie. My end is good: and more then good, ſuperlatively good. For, it is God's end; God and his Glory in the firſt place; and in the ſecond, the good and godlineſſe of my neighbours: that ſome may *ceaſe to doe evill,* 1 Eſ 16 17 *learne to do well*; others ſtand faſt *En ſu ſervicio*, as the *Spaniard* ſpeaks, in the being & poſition of wel-being, in which God hath placed them; and that all may love God, and praiſe him; and when they ſee, or heare of this little Book, may looke up to the great one above, & ſing to him, a love-ſong,

the

the ſong of the Angels, that beſt know how to ſing; *Glory be to God in the higheſt.* And as my end is good, my action is not evill, either in the matter, or manner, or circumſtances: becauſe the milde relation of one truth, which may be lawfully related; and the zealous defence of another, which may be lawfully defended: and all this, in a good, and acceptable time. 2 Luk. 14.

Chap. 3.

But, all is not required on my part. The Reader likewiſe hath his task. It was an old cuſtome in the Grecian Church, in a time, when the current of zeale, and religion, ranne more pure, becauſe more nigh to the fountaine Chriſt Jeſus, that, in the beginning of divine Service, the Deacon appeared in the full view of the Congregation, and cried aloud, *Sacra ſacris*, holy things, to holy things: holy ſoules, to holy ſervices. The Reader is now, upon a high ſervice; and his ſoule muſt be all Angelicall. There is a certaine kinde of ſhell, that lyeth alwayes open towards Heaven; as it were looking upward, and begging one fruitfull drop of dewe: which being fallen, it apprehends the greatnes of the purchaſe, ſhuts pre- *S. Chryſoſt. & Baſil. in Liturgiis.*

preſently, and keepes the dore againſt all outward things, till it hath made a pearle of it. Every man deſireth naturally, in the firſt motion of his deſire, the conſervation of himſelfe: in the ſecond, the bettering of his owne eſtate. It is in the reading of pious Books, as in the hearing of Sermons. If we open our ſhells, our ſoules, the Heavens will drop their dewe into them, the fruitfull dewe of Grace: to be imployed worthily, in making pearles of good works, and ſolid vertue. Here is matter of Meditation, and matter of Action: and they are both entirely conformable to the mixt life, which is the moſt perfect. It is the life of the Angels. *Abram* requiring a ſigne of God, by which he might know, that hee ſhould inherit the land of *Canaan*, received this anſwer; *Take me an Heifer of three yeares old, and a ſhee Goat of three yeares old, and a Ram of three yeares old, and a Turtle Dove, and a young Pigeon.* His Sacrifice muſt conſiſt of creatures that flye, and creatures that onely goe upon the ground. The Goers muſt all be of three yeares old; in their full ſtrength, and vigour of Nature. The Flyers were only, the Turtle Dove, and the young Pigeon; whereof the firſt is a mourner; the ſecond, a moſt harmleſſe, and quiet Liver. As our Bookes, ſo our lifes muſt be divided betwixt

Gen. 15. 9

twixt action and contemplation; and the action must be the Action of youth, and strength: and our thoughts, that are all upon the wing, and the Ministers of Contemplation, must first be mourners, and then, white, harmelesse, and heavenly: and this will be to us, a sure signe, that we shall inherit the land of *Canaan*. And because the devill is an old Thiefe, that cares not from whom he steales: wee must learne of *Abram*, of whom it followes; *And when the fowles came downe upon the carcasses, Abram drove them away.* The devils temptations cannot be hindered from making towards the sacrifice; or, from setling upon it: but we may drive them off, before they fall too, they must not carry a bill-full away. *Quodemit*, saith S. *Austin* of Christ, *tanti emit, ut solus possideat:* What he bought, he therefore bought at so high a rate, that alone he might possesse it all.

Verse 11.

S. *Aug.*

Chap. 4.

I Shall now expose my selfe to the censure of people, that have divers natures, and divers religions: and some will frowne, others laugh; others speake merrily, some furiously, as their affections move them; and

and as the preſent ſtate, in which they are in, ſhall prompt them. But how divers ſoever they be, I ſhall be ſtill one and the ſame. Yet I could wiſh, we were all of one minde, not that they might ſpeake well of mee, (for, I am too too plyable to the temptations of Pride, and ſhall be glad to be humbled by them) but that they might pleaſe God. It is a high and deepe obſervation, which the Biſhop of *Pontus* hath in his Epiſtle to *Leo* the Emperor, *Cùm nullus ignoret, quia Sanctæ & laudabilis Trinitatis primum bonum ſit pax, & indiviſio. Vnde & Deus unus & eſt, & eſſe creditur*; No underſtanding man is ignorant, that the firſt good thing in the bleſſed Trinity, conſidered as the Trinity in Unity, is peace, and indiviſion. Wherefore God both is, and is beleeved to be one, by vertue of this peace, and indiviſion. And as our God is three and one, I would to God, wee were many and one. But this will never be, while the Pope commands ſo much, and the Jeſuits obey ſo much. One of the leſſe principall ends of my writing, is the ſame with the end of warre, to ſpeake with a Councell, *ut in pace vivamus*, that I may live in peace. *Bonum exercitus*, ſaith *Thomas Aquinas*, *ad bonum civitatis ordinatur.* An Army is not raiſed, but to maintaine the peace of a Citie, or Common-

Epiſcopus Ponti, in ep. ad Leon. Imp.

Tho. Aq. part. 1. quæſt. 1. art. 5.

Common-wealth. And before I have done, it will be acknowledged, they have endeavoured to disturbe my peace. As for well-disposed people, I desire them to learne, that God speakes not in his owne person to us. For, besides that he stands infinitely above us, in greatnesse, and majestie: he is a spirit. He sends messengers to us, some in the freshnesse of the morning, some in the heat of the day; some from one place, some from another; some from beyond *France*, and *Germany*, and even from *Rome* it selfe; and those, of the same forme and fashion as we are, that wee should not start at the apparition, with the priviledge of this faire promise to them: *He that heareth you, heareth me: and hee that despiseth you, despiseth me: and he that despiseth mee, despiseth him that sent me.* Heere is a gradation, without a fallacy: and the strength of it relyes upon the mission, by which Apostles are sent by Christ; and Christ was sent by his Father; and upon the authority of the Commission given to them. Where note, that the Father sends, but is not sent; for, mission supposeth in the sender, at least a kinde of priority: the Sonne is both sent, and sends; the holy Ghost sends not, but is sent. The children of *Israel* desired, that *Moses*, one of their owne company and acquaintance, Luk. 10. 16

might ſpeak to them. For, God was ſo loud, and terrible in the delivery, that he ſeemed to cruſh, and overwhelme mortality. *Speak*
20 Ex. 19. *thou with us*, (ſaid they to Moſes,) *and wee will heare: but let not God ſpeak with us, leſt we dye:* For, hee ſpeaks thunder and lightning; and the trumpet ſounds when hee ſpeaks, and perhaps, hee is preparing for a battell: and when he ſpeaks, the mountain ſmokes, and the fire cannot be farre off. I will ſay ſomething: And yet, I will not ſay it. But if I ſhould ſay it: what can the Papiſts ſay? The Church which gives a miſſion, gives it as ſhe tooke it from Chriſt. As ſhe tooke it from Chriſt or his Apoſtles, ſhe was a pure Church. As ſhee was a pure Church, ſhe gave, and now giveth becauſe ſhe hath beene a pure Church, and received her warrant in her purity; when ſhee giveth a miſſion, authority to preach againſt all impurity both in faith and manners, either in her ſelfe, or elſe-where. And behold, being ſent, I am come. Now, let us anſwer in ſome kinde to Gods kindneſſe. It is one part of wiſedome in a ſerpent, commended, and commended to us, by one who loved us dearely: that going to drink, he cleanſeth every ſecret corner, and dark turning of his mouth, from poyſon. *Be yee wiſe as ſerpents.* *Moſes* was cómanded to put off his ſhooes, becauſe

becauſe it was holy,& conſecrated ground. All terrene thoughts,and earthly affections, bemired with treading deepe in the world. All ſiniſter opinions,and judgments,ſteeped in prejudice, are here to be layd downe, or purified. Almighty God hath indeed,a little good ground in the world: but it is duly and daily weeded & manured; well clear'd from ſtones and briars, before the heavenly ſower comes to work. Here therefore,even here,before we take another ſtep, let us turn the face of all our thoughts towards God, to ſtand like officious, and dutifull ſervants, attending upon the nod, and pleaſure of our great Lord, and Maſter. *Behold, as the eyes of ſervants looke unto the hand of their Maſters, and as the eyes of a Mayden unto the hand of her Miſtreſſe: ſo our eyes waite upon the Lord our God, untill that he have mercie upon us*, ſayes the ſweet ſinger of *Iſrael*. We muſt place our eyes upon the hands of our Lord. For, the hands are the inſtruments of work: and it is in our duty, to be ready, when God gives, as it were with his finger, the firſt touch of actuall grace, that we may joyne our ſoules by his help, with him, in vertuous action. Pſa. 123. 2.

Chap. 5.

IT is an old Axiome, as old as Philoſophy, *Veritas una, error autem multiplex*, Truth is one, and error manifold. Truth muſt needs be one, becauſe it hath but one firſt origine, and ſuch a one as is moſt conſtant to it ſelfe, and can never be found in two contrary tales. And error muſt needs be manifold, becauſe it hath many fountaines, and ſuch as ſeldome mingle their ſtreames, and ſeldome agree wholy in any thing, but in this, that they all erre, and runne beſide the channell. There are many wayes out of the way, and but one true way: as there is but one health, yet many ſickneſſes; but one way to be borne, yet many wayes to dye. And man, ever ſince he firſt erred, is very prone to erre: and having erred, ſtops not in the firſt error; but adds preſently error to errour, by loving, and admiring his owne errour. And errour is not alwayes deſirous to be a neat, and a fine errour, but now and then, it will be groſſe. The ſnow is evidently white. Who will ſay, in the hearing of a reaſonable creature, that ſnow is not purely white? And yet, a wiſe Philoſopher, whoſe name, and memory have out-ſtayd the melting of many ſnowes, beleeved it was black:

and

and the maine point of his doctrine was, that ſence playd foule with reaſon, and ſnow was black. We are all mortall: ſome of us dye every day; and all, in a due time. Yea, ſaith S. *Ambroſe*, *Vitæ hujus principium, mortis exordium eſt: nec prius incipit augeri vita noſtra, quàm minui. Cui ſi quid adjicitur ſpatii temporalis, non ad hoc accedit ut maneat, ſed in hoc tranſit, ut pereat.* The firſt entrance into this life, is the beginning of death: neither doth our life begin to be encreaſed, before it beginneth alſo to be diminiſhed. To which if any time be added, it doth not come to remaine with us, but to leave us, and come no more. Thoſe, who lived in the Age before us, our Fathers and Grandfathers, are dead, and turn'd to dirt; and we now in their places: we alſo, muſt ſhortly dye, and turne to dirt, and others ſucceed us; and they likewiſe, muſt take their turne: and thus, we all turne by turnes, one after another, into plaine dirt; and this is the meane, and homely end of all our bravery. And yet, an infamous ſect of Heretikes in St. *Juſtine*, firmely beleeved, they forſooth were immortall, and ſhould never dye: and this, although they ſaw the brethren of their Sect ſicken and dye like other men; and then be buried in Graves, and there lye ſtill. The old Annals of *Egipt*,

S. *Ambr. lib.* 2 *de vocat. Gent. cap.* 8.

and *Italy*, tell us, that Flouds, Trees, Mice, Cats, and Crocodiles, were honoured by the Egyptian Sages, for gods; and when the Cat kill'd the Mouse, they said, one god in his anger, destroyed the other, the more great, the lesser: and as meane creatures, by the Roman Senatours. And as S. *Justine* observeth, the same creatures were esteemed, as they were, Beasts by some; by others used as Sacrifices to please the gods; and by a third sort, adored as gods. Three things S. *Austen* would have seene, if God had so ordered it in his providence; *Paulum in ore, Romam in flore, Christum in corpore*, Saint *Paul* the divine Oratour, in his flourishing time of preaching the Gospell, *Rome* in her flower, Christ in his body. And in *Rome*, when she was in this pompous estate, the Ague was honoured as a Goddesse; and there also, by ill fortune, ill Fortune had her Temple: Feare, Paleneſſe, what not? The Lacedæmonians, all the time of their life, adored death. Amongst another wise Generation of people, rich Altars were dedicated to Poverty, and old Age. Another grave Tribe beleeving fire to bee a most powerfull God, travelled from Country to Country, in the reigne of *Constantine* the great, and provoked by a generall Challenge, the Gods of other Countries to encounter

S. Just. Apoloz. 2.

counter their God, And overcoming them as being compacted of wood, or other matter, subject to fire; they came at last, to *Alexandria* in *Egypt*, where the River *Nile*, by the due spreading of which, that Country is fatned, was accounted a God, The statue of *Nile* being brought forth, as it was, hollow and full of water, having on every side, little holes covered with wax, and fitted in all points for the purpose, and fire being applied, for a set battell, the wax melted, the water found way, and the victorious God Fire was put out; and there was an end of the journey. And all these people, cried up for Gods, the things they conceived to be good, *ut prodesſent*, that they might help, and profit them: and the things they found to be hurtfull, *nè nocerent*, that they might not hurt them.

Chap. 6.

Mahomet in his Alcoran, describing the Turks Paradise, saith, it is beautified with pleasant Brooks, enriched with beautifull fruits, adorned with rich hangings, and the like. We may fitly say of him, as *Eusebius* saith of *Cerinthus*, an old Heretick, who thought and taught, that the happinesse

pineſſe of the other life conſiſted in the pleaſures of marriage, to be enjoyed in the fulneſſe of delight, for a thouſand yeares, in *Hieruſalem*: *Quarum rerum cupiditate ipſe ducebatur, in eiſdem beatam vitâ fore ſomniabat*; He dreamed, happineſſe to be placed in thoſe things, with which himſelfe was tickled. And the *Thalmudiſts*, the ſtricter, and more rigid part of Jews, have ſtuffed their Expoſitions with moſt idle Stories: as, that God doth puniſh himſelfe at certain times, for having beene ſo rough to them; and the like ſtuffe. The Indian Prieſts were as vaine, who inſtilled this doctrine into all their ſimple Followers; that when a Maſter ſhould dye, the Servants ought all to kill themſelves, that ſo, they might readily ſerve him in the other world. A grave Author writes of a people ſo fond, that the firſt thing they ſaw in the morning, was their God, for that day: and ſo perhaps, they loved as many Gods as they lived days. It hath been alwayes the maine plot of the devil, to canker, and corrupt the world, with falſe opinions; and chiefly, with the practice of Idolatry. For, as the underſtanding is opinionated; ſo the will works: and if wee faile in the keeping of one of the two firſt commandements, wee ſtrike at the head of him that enableth us, in the keeping of all the

Euſeb. li. 2. Eccl. hiſt. cap. 22.

the reſt. The devout Chriſtians in the Primitive Church, went in great numbers, to ſee the places, wherein Chriſt was borne, was converſant, and was crucified. But the devill had quickly ſo ſtirred in the buſineſſe, and ſquared the matter by the power of the Pagan Emperours, that the Chriſtians comming afterwards, and thinking to finde the crib in *Bethleem*, found the image of *Adonis*, *Venus* her white Boy; and found nothing of the Crib, but onely, that it was not to be found. And turning from thence, to mount *Calvarie*, they found the ſcene chang'd there alſo; and beheld the ſtatue of *Venus*, placed with ſuch evident ſignes of open warre againſt Chriſt, and the profeſſion of his name and faith, *Ut ſi quis Chriſtianorum* (ſaith *Ruffinus*) *in illo loco Chriſtum adorare voluiſſet, Venerem videretur adorare*; that when the ſincere Chriſtian ſhould come with a rectified will to adore Chriſt; his action, if not his devotion, might goe awry, and honour *Venus*. The devill would faine have taught them, to adore an Image, which they ſaw, rather then God, whom they ſaw not. And even amongſt Chriſtians, the devill, who in other matters, is alwayes the wilde Authour of Confuſion and Diſorder; hath yet, oppoſed the Articles of the Creed in order. For firſt, *Simon Magus*, *Marcion*, and

Ruffi. Eccl. hiſt. lib. 1. cap. 7.

and others, strove against the title of *God the Father Almighty, maker of heaven and earth*. Secondly, *Arius* in the first generall Councell of *Nice* in *Bithynia*, laboured against the Divinity of *Jesus Christ his onely Sonne, our Lord*. Thirdly, *Macedonius* planted his Engine against the Holy Ghost, and was condemned in the Councell of *Constantinople*. Which observation may be also made plain, in the other Articles. And because the Holy Ghost is the great directour of the Church, and enemie to the devill in his oppositions of it; hee still had a blow at the Holy Ghost, first in *Theodoret*, who denied the procession of the Holy Ghost from the Son; and now, in the Grecians. But we shall heare more of him anon.

Chap. 7.

WHat mervaile now, if greene in Age, and shallow in experience, I gave up my soule, into the black hands of errour? The causes of my closing with the Church of *Rome*, were three. First, a consideration of the great sinnes of this Kingdome: and especially, of that open, scandalous, and horrible sinne of Drunkennesse, which my soule hateth. And I weakly argued

gued from a blemiſh of manners, in particular perſons, to a generall, and over-ſpreading corruption of Faith. My thoughts repreſented a drunkard to me, ſometimes in this manner. What is a Drunkard, but a beaſt like a man, or, ſomething lower then a beaſt? When he is in his fit, no ſenſe will performe his fit office. Spectacles in all figures, appeare to him: hee thinks, he ſees more ſhapes, then God ever made. A cloud ſettles in his eyes; and the whole body being overflowne, they ſeeme to float in the floud. The earth ſeemes to him to nod, and hee nods againe to it; trees to walk in the fields; houſes, to riſe from their places, and leape into the Aire; as if they would tumble upon his head, and cruſh him to a Cake; and therefore, he makes haſt to avoid the danger. The Sea ſeemes to rore in his eares, and the Guns to goe off; and he ſtrives to rore as loud as they. The Beere begins to work; for, he foames at the mouth. Hee ſpeaks, as if the greater part of his tongue were under water. His tongue labours upon his words: and the ſame word, often repeated, is a ſentence. You may diſcover a foole, in every part of his face. Hee goes like - like what? nothing is vile enough, to ſuit in compariſon with him; except I ſhould ſay, like himſelfe, or like another drun-

drunken man. And at every ſlip, he is faine to throw his wandring hand upon any thing; to ſtay him with his body, and face upwards, as God made him. *Umbras ſæpe tranſiliunt ſicut foveas*, ſaith S. *Ambroſe*: Comming to a ſhadow of a poſt, or other thing in his way, hee leapes, taking it for a ditch. *Canes ſi viderint, leones arbitrantur, & fugiunt*, ſayes the ſame Father: if he ſees a dogge, he thinks it to be a Lyon; and runs with all poſſible haſt, till hee falls into a puddle; where hee lyes wallowing, and bathing his ſwiniſh body, like a hogge, in the mire. And after all this, being reſtored to himſelfe, he forgets, becauſe hee knew not perfectly, what hee was, and next day returnes againe to his vomit. And thus he reeles from the Inn, or Tavern, to his houſe, morning and evening, night and day; till, after all his reeling, not being able to goe, hee is carried out of his Houſe, not into the Taverne, alas, hee cannot call for what hee wants; but into his Grave. Where being layd, and his mouth ſtopt with dirt, hee ceaſes to reele; till at laſt, hee ſhall reele, body and ſoule, into hell: where, notwithſtanding all his former plenty, & variety of drinks, hee ſhall never be ſo gracious, as to obtaine a ſmall drop of water, to coole his tongue. Then if it be true, as it is very likely, which

S. Ambr. lib. de Elia, & jejunio, cap. 16.

Idem, ibid.

which many teach, that the devils in hell, ſhall mock the troubled imagination of the damned perſon, with the counterfeit imitation of his ſinnes, the devils will reele in all formes before him, to his eternall confuſion. In vain doth S. *Paul* cry out to this wretch, *Be not drunk with wine wherein is exceſſe: but be filled with the ſpirit.* For, the ſame veſſell cannot be filled with wine, and with the ſpirit, at the ſame time. In vaine doth hee tell him, that *wee ſhould live ſoberly, righteouſly, and godly in this preſent world. Soarie*, ſaith S. *Bernard, nobis, juſtè proximis, piè autem Deo:* Soberly, in our ſelves; righteouſly or juſtly, towards our neighbours; and godly, towards God; alwayes remembring, that we are in this preſent world, and that it is but νῦν, the preſent point of Time, and but one inſtant, that we enjoy at once. And ſomtimes, in this manner, my thoughts ſhewed me a drunken man. Hee is a moſt deformed creature; one that lookes like the picture of a devill; one, who ſtands knocking at hell-gate, and yet it is not able to ſpeak a plaine word, and call for mercy; one that could ſtand and goe, but now, lyes all along in his owne filthineſſe; one, that is loathed by the Court, and all the Citizens of Heaven; one, that for the time, doth not beleeve, that there is a God, or that Chriſt died

Eph. 5.18.

2 Tit. 12.

S. Bern. in Serm. ſup. Ecce nos reliquimus omnia.

died for the ſinnes of the world; one, that may be lawfully thought, a man of little wit, and leſſe grace; one, who is the Owle of all that ſee him, and the ſcorne, and abomination, even of his drunken companions; one, who if he ſhould then dye, would certainly be a companion of devils, in hell fire for ever; one, that is ready to commit adultery, murder, treaſon; to ſtab or hang himſelfe; to pull God out of Heaven, or, doe any thing that is not good. And if it be a firme ground, that, putting our ſelves into the occaſions of ſuch and ſuch ſins, we are as guilty of them, as if wee had committed them; although we did not formally, and explicitely intend them: how many great ſins, hath one act of drunkenneſſe, to anſwer for? Drunkenneſſe is moſt hateſull to God, becauſe it putteth out the light of Reaſon, by which, man is diſtinguiſhed from a beaſt, and all better lights with it; and throwes a man beneath Gods creation; and therefore, drunkenneſſe is more or leſſe grievous, as it more or leſſe impeacheth the light and ſight of Reaſon. *Natura paucis contenta*, Nature is contented with a little; *quam ſi ſuperfluis urgere velis*, ſaith *Boetius*, which if you ſhall urge, and load with ſuperfluous things, you will deſtroy. And one over-chargeth his ſtomack, and vainely caſteth

Boet.

casteth away that, for want of which, or the like, another daily crieth in the streets with a lamentable voyce, Good Sir, for Gods sake, pitty these poore fatherlesse children, ready to starve; *one is hungry, and another is drunken.* And the great end of the Creator, was, to supply necessity, and the necessity of every creature. And Sobriety, and Temperance are faire vertues; which even the Glutton, and Drunkard doe praise, and magnifie. If wee turne aside into the Church-yard, wee shall finde it a dry time there. There are no merry meetings under ground; no musick, no dancing, no songs, no jesting company: Every body sleepes there, and therefore, there is no noise at all. Perhaps indeed, as men passe to the Church, or to their places in the Church, they point to such a Grave, and say; There lyes a drunkard, hee is sober enough now; but much against his will. And thus, his memory is as loathsome to all good people, and those who passe by his Grave to their devotions; as his rottennesse. These representations winned me to think, that the Practitioners in this Art of Beastlinesse, could not be of any Religion: because S. *James* bindeth Religion downe to practice. *Pure Religion, and undefiled before God, and the Father, is this, To visit the fatherlesse and widowes in their*

1 Cor. 11. 21.

Iam. 1. 27.

their affliction, and to keepe himselfe unspotted from the world. But although I had learned in some sort, to compound, I had not yet learned to distinguish.

Chap. 8.

My second Reason of joyning hands with the Church of *Rome*, was; because I framed to my selfe, the imagination of an excellent Sanctity, and a spotlesse Recollection of life, in their Orders of Religion. And my thoughts fed upon this, and the like matter. The last end of man, and his Creation, is Blessednesse; being the vision, or fruition of God; which is, an eternall Sabbath, or, an everlasting day of rest, in him. And therefore, the soule of man, which bendeth towards this end, chiefly desireth rest. For, God would not, (I had almost said, could not) create man for an end, and not imprint in him, a strong desire of it. Heavy things, belonging to earth, will not of themselves move towards Heaven; nor yet, stay loytering betwixt Heaven and Earth, unlesse arrested, and held by force: but haste to the center of the world, the earth, their true place of being, in which, and in which onely, they take their naturall rest.

reſt. And the nigher they come to the center, their ſoft bed of reſt, (if we may beleeve Philoſophy) the more haſt they make. The gentle Dove, before the tumult of waters began to ſettle, could finde no place to ſettle in; no ſure, no ſolid reſt for her foot: and the ſilly thing had not learn'd to ſwim. This tumult of waters in the world, will never end, till the world ends. And therefore, *O that I had wings like a Dove: for then would I flie away, and be at reſt.* Not feet like a Dove, but wings. I have gone enough. I have been treading, and picking upon dunghills a long while. And now, I would faine be flying. And not hanging upon the wing, and hovering over dunghills: but flying away. And not flying away, I know not whither; but to the knowne place of reſt: *For then would I flie away, and be at reſt.* And not wings like a Hawk, or Eagle; to help, and aſſiſt me in the deſtruction of others: but *wings like a Dove*; by which I may ſecure to my ſelfe, the continuance of a quiet, and innocent life. I would looke upon the earth, as God does, from above. I would raiſe my thoughts above the colde, and dampiſh earth; and fly with the white, and harmleſſe Dove, when the fury of the waters began to be aſſwaged, to the top of a high mountaine, the mountaine of con- Pſal. 55. 6.

templation; ſtanding above the reach of the ſwelling waves, above the ſtroke of thunder, and where little, or no winde ſtirreth. That, as our dearly-beloved Maſter, Chriſt Jeſus, prayed upon a mountain; that is, ſent up his flaming heart to Heaven, from a mountaine: yet farther, was transfigured upon a mountaine, that is, brought downe a glimpſe of the glory of Heaven, to the top of a mountaine; and beyond either of theſe, aſcended, himſelfe, to Heaven from a mountaine: So I dwelling *upon the mountaines of Spices*, as it is in the *Canticles*, may enjoy a ſweet Heaven upon Earth, and ſweeten the ayre, in every ſtep, for the direction of others who ſhall follow, drawne by the ſweet ſavour of my example. And ſtanding over the world, betwixt Heaven and earth, I may draw out my life in the ſerious contemplation of both: ſinging with *Hezechiah*, I will *mourne as a Dove*. Here will I reſt my weary feet, and wings: and my body being at reſt, I wil ſet my ſoul a work. I will *mourne as a Dove*; my thoughts having put themſelves out of all other ſervice; and now, onely waiting upon my heavenly Mate; and uttering themſelves, not in articulate, and plaine ſpeech, but in grones. And at laſt, ſet all on fire from Heaven, I may die the death of the Phœnix, in the bright flames

Cant. 8. 14.

Iſ. 38. 14.

flames of love towards God, and man; and in the ſweet, and delicious odours of a good life. *Come, my beloved, let us goe forth into the field: let us lodge in the Villages*, Sayes the Spouſe to the Bridegroome. Come then, my beloved, O come away, *let us goe forth*, there is no ſafe ſtaying here: we muſt goe forth. And pry thee, ſweet, whither? *into the field*: you and I alone. The field: where is not the leaſt murmure of noiſe. Or if any, but onely a pleaſant one (ſuch muſick as Nature makes) cauſed by the ſinging of Birds, and the bleating of Lambs, that talk much in their language, and are alwayes doing, and yet, ſinne not. Or, if we muſt of urgent neceſſity converſe with ſinners: if the Sun will away, and black Night muſt come: if ſleepe will preſſe upon us, and we muſt retire to a lodging-place: heare mee, (and by our ſweet loves, deny mee not) *let us lodge in the villages*, out of the ſight and hearing of learned diſſimulation, and falſe bravery: where ſin is not ſo ripe, as to be impudent; and where plaine-fac'd ſimplicity knowes not, what deceit ſignifies. In the field, we ſhall enjoy the full, and open light of the Sun: and ſecurely communicate all our ſecrets of love. And when the Body calls to bed, and ſayes, hee hath ſerv'd the ſoule enough, for one time; we may with- Cant. 7. 11.

draw to yonder Village, and there we shall embrace, and cling together quietly; there wee shall rest arme in arme, without disturbance. And do'st thou heare? when we wake, wee will tell our dreames, how we dreamt of Heaven, and how you and I met there, and how much you made of me: and then up, and to the field againe. O, did men and women know, what an unspeakable sweetnesse arises from our intimacie, and familiarity with God: and from our daily conversation with Christ: What inwardly passes betwixt God, and a good soul: and how lovingly they talk one to another: and how they sometimes, as it were whisper, sometimes speak aloud: sometimes deliver themselves merrily, sometimes in a mournfull tone: and how prettily the soul will complaine, and cry to him, and relate her griefes over and over: and how orderly Christ keepes his times of going, and comming againe: and what messengers passe betwixt them, in his absence: and afterwards, what a merry day it is, when they meet: and what heavenly matter Christ preaches to the soule: and how after the Sermon, the soule condemnes the world, and abominates all the vanities of it; and would faine be running out of it, if it could tell which way, and not run from Christ:

all

all the ſweetneſſe of this world, would be gall, and extreame bitterneſſe to them: they would reliſh nothing but Chriſt: they would ſcarce endure to heare any man ſpeak, that did not ſpeak of Chriſt: his very name would give a ſweet taſte in their mouthes: they would ſeeke him; and they would be ſick, till they found him: And having found him, they would let goe all, and hold him faſt. And then, the remembrance of their labour in ſeeking him would be ſweetnes it ſelf to them. Our Saviour before his paſſion, aſcended according to his cuſtome to the mount of Olives: and there drew himſelf, even from his own Diſciples. For, as S^t. *Luke* deſcribeth it, *He was withdrawn frō them about a ſtones caſt, and kneeled downe, and prayed.* About a ſtones caſt, for the peace, and privacie of his owne Recollection: And but a ſtones caſt, for the ſafety, and ſecurity of his Diſciples. And curſed be the Traytour, that brought a vile rabble of ſeditious perſons upon him, to breake his myſticall ſleepe, and to cut the fine thred of his calme and quiet devotions. Thus did my thoughts ſpread themſelves: imagining, this could not any where be found, but in a Monaſtery. My laſt reaſon was, becauſe being carried away with a great ſtreame, the deſire of knowledge; it Luk. 22 41

being the Philosophers Principle in the first grounds of his Metaphysicks, *Omnis homo naturâ scire desiderat*, Every man by nature desireth to know: I plunged my selfe into the depth of profound Authors, *Bellarmine* and others; and was lost in the bottome. And hurried with these motives, I left with a free minde, *Kings Colledge*, and the University of *Cambridge*, upon Christmasse Eeve; that I might avoid the receiving of the Sacrament, the next day: for which I was in particular, warned to prepare my selfe. But the divine Providence went with mee, and plainly shewed mee by my owne eyes, and by my eares, and by other knowing powers, perfected with knowledge in some measure, with which God hath endued me, that my reasons were as weak, as I was young.

Arist. 1. Met. cap. 1.

Chap. 9.

I Shall now, (and I cannot help it) lay open, and uncover the faults of others. But who am I, that I should doe this? Have I not great faults of my owne? O, I have. Lord, have have mercy upon me, a miserable sinner: and upon them, and upon all the world. I am one of those, to whom God gave a faire preheminence over all other earthly creatures. I was shaped by him in my

my mothers wombe; and tooke up by him, when I fell from her. I was guided through all dangers by him, in my weake infancie, and ignorant childhood. I was reserved by him, for the law of grace, and the faith of Christ. I am furnished, by him, with all kindes of necessaries, for the fit maintenance of life: and have beene delivered by him, from a thousand thousand mischiefes, bending the bow both at soule and body. I had lost my life the other day, and beene carried hence with all my sinnes upon my back; had not he stept in to help me. I have beene moved every day to goodnesse, by his holy calls, and inspirations. He puts bread and meat into my mouth, every day; having strangely brought it from many places, by many wayes, through many hands, to me. Hee covers my nakednesse, every day. He hath preserved, and restored me from sicknesse: and dispos-th all my affaires, with all gentlenesse. And yet, I have play'd as foule with him, as any man. *Behold, I was shapen in iniquity, and in sinne did my mother conceive mee!* I am thronged with unruly passions, made, if let loose to wickednesse. I goe and grow crookedly, and stoope very low, under a mighty burthen of sinne: and am prone to all mischief, and of my selfe, ready for all attempts, and Psal. 51. 5.

wicked enterprises against God. For, if God should withdraw his preventing Grace, I should quickly be guilty of any sinne, that ever any man or woman committed. It is granted that I am the void, and empty Cave of ignorance; the muddy fountaine of evill concupiscence; dark in my understanding, weake in my will, and very forgetfull of good things: and that, left to my selfe, I am not my selfe, but a devill in my shape. All this is true. And yet, I have beene the Captaine of an Army against him, by whom only, I can be set at liberty, and freed from all these evills. God is so perfectly knowing, so compleatly wise, that no sinne, though lying hid in the dark thoughts, and quiet privacie of the heart; though covered with the mists of the morning, or the darkenesse of the night, can escape his knowledge: so throughly good, that no sinne can please him; so wonderfully powerfull, that no sinner can flie from him, though hee should have wings to help his feet. He is the endlesse, boundlesse, bottomlesse heape of all perfections. He is infinitely stored with all kindes of perfect worth, and beauty: and therefore, most worthy of all true love, and honour. And this All of perfections, is my all in all: He is one, and a great one, that I make very angry with me every day; and yet

yet striking, hee shakes his head, pulls back his hand, and is very loth to strike: Hee would, but will not. Hee beares with mee from day to day; and hopes well of mee; breaths upon me, blowes upon me with his holy spirit: waters mee with his heavenly grace, and benediction: diggs about mee, with lessons and instructions of all sorts, and with good examples on every side; expecting good fruit from mee. And this good great God have I struck with many faults.

Chap. 10.

VErily, I have deserved, that, because I have defiled all the Elements with my sins, as I goe, the earth at every step should sink under mee: that it should open, and swallow me with a wide throat, into hell. That water, when I first come where it is, should leape into my face, and stifle mee: that, when I open my mouth, to receive the sweet benefit of ayre, nothing but mists, and foggs, and the plague should enter: that fire should not onely cease, and denie to warme me; but also, flie upon mee, hang about me, and burne me to ashes: that heat and cold should meet together in the clouds, and without much threatning, break out upon

on me, as having bin neither hot nor cold; & strike me dead with a clap of thunder: that, because all my zeal was but a flash, a flash of lightning should burne mee to a coale, and leave mee standing without life, a blasted man, all black and dried, to scare others from sinne. That, because I playd the Beast, in erring against the rules of reason; beasts, and unreasonable creatures of all kindes, should lie every where in wait to destroy me: that the Birds of the Aire, should break into my House, catch the bread out of my hand before it comes to my mouth, and carrie away the very meat from my Table; because they deserve it, better then I: that Spiders should empty their poyson into my drink: that because I stript my soule, and rob'd her of her wedding garment; no kind of garment should ever be able to hang upon my back. I have deserved, that, because I have infected my Brethren by evill example, the hearts and hands of all men should be rusted against me; that, as I passe in the streets, men and women should laugh at me in scorne; and mock me, as they doe fooles & mad men: and that, because I have beene a stumbling-block to youth, Boyes and Girles should run after me with a noise, and that their Parents, and people of all sorts, should throw dirt in my face. Indeed,

I have deſerved; that becauſe I have ſinned in the ſight of the Angels, the Angels of Heaven ſhould arreſt me in the Kings name, whom I have offended; take me, and deliver mee to all the devils of Hell; and that they ſhould throw me with all their might, into the bottome of Hell; and follow after me with an out-cry, that ſhould make the foundations of the earth ſhake. For, having playd the notorious Rebel againſt the Creator of all things; I have moſt juſtly deſerved, as often as I have ſinned, that all things, all creatures ſhould riſe up in armes againſt me. And with what heart, or face ſhall I ſtretch out my hand againſt the faults of others? But, it is not my owne quarrell. I ſpeake in Gods behalfe.

Chap. II.

I Was reconciled to the Church of *Rome* in *London*, by an Engliſh Monk: and by him recommended to a Jeſuit: who ſent me to the Engliſh Colledge at S. *Omers* in *Flanders*. And the better to paſſe at *Dover*; I was put by an Engliſh Monk, into a habit like an Italian, and indeed, like the Monk as he goeth in *London*: and joyned in company, with a young Gentleman an Italian Traveller,

Traveller, who was now in his returne towards his Country. Having passed for an Italian, not only in clothes, but in Country; and being landed at *Calice* in *France*: it hapned, that I travelled from thence to St. *Omers*, with a Jesuit, and a young Scholler, which he brought with him out of *England*: and they had come in the Ship wherein I passed. Hee was apparrelled like a secular Gentleman, and wore a little Ponyard by his side. And we three mingling discourse, as we journeyed, he told us, that the Ponyard was given him by a Catholike, a deare friend of his; upon a condition, that hee should kil a Pursuivant with it. God knows, I lie not. By a Pursuivant, hee meant one of the Kings Messengers, which are imployed in the search, and apprehension of Priests and Jesuits. But O my Lord, and my God, can this be the veine, and the spirit of the Primitive Church? or, doth it taste of the meeknesse, and gentlenesse of Christ our sweet Saviour, either in his life, or doctrine? With the first, it cannot agree. For S. *Cyprian* is plaine in the matter: *Nos læsos divina ultio defendet. Inde est, quod nemo nostrum se adversus injustam violentiam, quamvis nimius, & copiosus sit noster populus, ulciscatur.* God wil revenge our wrongs. And therefore, not one of us doth lift up his hand against

S. Cypr. ad Demetriad.

againſt unjuſt violence, although our people be many, and our ſtrength great. Wee are patient, not that we cannot reſiſt the power of our perſecutors; but becauſe we may not reſiſt them, having received power from God: to which wee ought to ſubmit our ſelves, whereſoever we finde it. With the ſecond, it may not hold, in either of the two branches. It ſutes not with the doctrine of Chriſt; who ſaith to *Peter*, having ſmote off the eare of an inferiour ſervant, though he had left his head behinde: *Put up againe thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword.* Mat. 26. 52. It is not of the ſame colour, with the life of Chriſt; of whom Saint *Paul* teſtifieth, that *he humbled himſelfe, and became obedient unto death, even the death of the Croſſe. Wherefore God alſo hath highly exalted him.* Phil. 2. 8. 9. Hee was firſt depreſſed, and then, exalted: and hee was therefore exalted, becauſe hee had beene depreſſed: and he was highly exalted, becauſe he had beene depreſſed as low as death, and the death of theeves, and murderers: and he depreſſed himſelfe, but hee was exalted by God. Well now. It is not agreeable with this, or with that. Yet, I well know, with what it agreeth. And you ſhall know, as well as I. With the doctrine, and practice of the Church of *Rome*. God turn the hearts of

of her children. But, I must turne to Christ againe. Mee thinks, it is a mervailous pleasant thing, to looke upon him. The obedience of his humility waded as farre as it could find bottome. It is a witty difference, which S^t. *Gregory* maketh betwixt obedience and sacrifice. *Obedientia victimis præponitur; quia per victimas aliena caro; per obedientiam verò, voluntas propria mactatur.* Obedience is preferred before sacrifice: because in sacrifice, other things; in obedience, our owne wils are kill'd; that is, mortified, and offered to God. And therefore, the night before our deare Saviour was made actually obedient unto death, hee discovered two wills, in one soule. His humanity, having a revelation of what he was to suffer; and now, sweating bloud in the serious contemplation of it, his inferiour will cried out, *O my Father, if it be possible, let this cup passe from me.* But the superiour will, soone ended the controversie: *nevertheless, not as I will, but as thou wilt.* The inferiour will was it selfe, in the reasonable part; or it could not have beene capable of such a high kinde of willing. A little more obedience to Christ, and his law, would not ill become those great Professors of obedience. Christ alloweth us to runne in our own defence, but not to resist; if the power be lawfull,

S. Greg. lib. 35. Moralium in Job cap. 12.

Mat. 26. 39

full, that oppoſeth us, and we ſubjected to it: and if it commeth from God, it would be lawfull, though it ſhould not doe lawfully, what it doth: lawfull in it ſelfe, though not lawfull in the exerciſe of it ſelfe: and it can not be reſiſted in the exerciſe, but it muſt be reſiſted in it ſelfe: for, power is never ſeene in it ſelfe, but altogether in the exerciſe of it ſelfe.

Chap. 12.

IT is the courſe of the Jeſuits at St. *Omers*, to ſend every yeare in the time of Harveſt, two miſſions of Engliſh Schollers, into remote parts of the Chriſtian world: one, to *Rome* in *Italy*; And another to *Valladolid*, or *Sevil* in *Spaine*: and theſe places in *Spaine*, receive their miſſions by turnes. In all theſe places, are Engliſh Colledges: Whereof the Superiours, or Governours, are Jeſuits: the reſt, Schollers, chalked out for ſecular Prieſts. By ſecular Prieſts I underſtand, not regular Prieſts; neither Jeſuits, nor Monks, nor Friars; but Prieſts, without any farther addition: whoſe primarie charge in their Inſtitution, by which they differ from others, is, to teach and inſtruct ſecular people, and to reſide in Benefices, and be Pariſh Prieſts.

Prieſts. Here, I have a notable trick to diſcover, and I ſhall ever ſtop, and ſtand amazed, and ponder the malice of the Jeſuits, when I think of it. Their beſt, and moſt able Schollers, they ſend alwayes, to *Spaine*: and onely, their weaker veſſells, to *Rome*; in their ordinarie proceedings: whereof ſome are lame, ſome crooked, others imperfect in the naturall part of ſpeaking. The reaſon of it, is excellent knowledge. The Schollers being with them, and ſubordinate to them in their Colledges, and now, far from their Country: it is a great portion of their labour, to win them by favours, promiſes, threats in the by, and much cunning, to be Jeſuits: and ſo, they never leave any (if all they can doe, will doe withall) for the Secular Prieſts, but the leane and bony end, and the refuſe of them. For, the Jeſuits and the Secular Prieſts, are great oppoſites; and much contrary in their opinions: and the weaknes of the one wil help negatively, to the ſtrength of the other. The Pope being informed of this Jeſuiticall device, gave a command at *Rome*, where his power is abſolute in all kindes: that every Scholler, the yeare of his probation being expired, ſhould bind himſelfe by an oath, not to enter into any order of Religion, till after three yeares durance in *England*. And then,

they

they began to ſet on foot the trick I told you of. But, if one deſires admittance into a miſſion, who by reaſon of ſome defect, (for example, the defect of having entred into an order, and returned with diſlike) cannot according to their rules, be a Jeſuit; if hee comes with ſtrong, and able commendations, they will ſend him to *Rome*, though he be a deſerving man; that he, and ſuch as he, may ſtand like a good face, or a freſh colour, over the device, that lyeth inward. They have a very godly-fac'd anſwer to this objection: and ſay; theſe imperfect creatures are as God made them; and they are ſent over by their poore friends, to be Prieſts; and we that weare out our bodies, and lifes in the education of Youth, have good reaſon to chuſe the ſounder part: and they which come to us, are not taken from the Church, but reſtored to it, in a more excellent manner. But, firſt, according to their own Principles, they are bound to goe along with the Founders intention; and the Founder intended the maintenance, for able men. Secondly, they doe not performe their obligation of Charity towards the body of the Clergie, which they notably maime, and diſable: and yet, in thoſe places they are onely Stewards for the Clergie. Thirdly, they doe great injurie both to their Church,

and their cauſe; which ſuffereth oftentimes by ſuch Martyrs of Nature, and ſuch unskilfull Defenders: Some of which, cannot read Latine, nor yet hard Engliſh. See how God worketh for us, by their ſins. Fourthly, they delude the Popes command concerning the oath, and wholly fruſtrate his purpoſe; and their fourth vow of obedience to his Holineſſe, ſtands for a cypher in this buſineſſe. And much more. What remaineth now, but that malice is predominant in the action; and that they make themſelves Gods, and turne all to their owne ends?

Chap. 13.

AT St. *Omers*, their manner is, to make triall of every one that comes; what nature, and ſpirit hee is of, and what progreſſe he hath made in learning; partly by applying ſubtill young Lads to him, which keepe him company, and turne him outward, and inward againe, and make returne of their obſervations to the Jeſuits: and partly, by their owne ſifting him, either in diſcourſe, or examination, or in ſome other more laboured exerciſe. Which triall when I had undergone, an old Jeſuit, gray in experience,

perience, and a crafty one, and one, whoſe name you have in your minde, when you think Not, being then Vice-provinciall of the Engliſh Jeſuits, look'd ſoberly upon me, and told me of a ſpirituall exerciſe, in uſe amongſt them, which would much preferre me in the ſervice of God, if I was pleaſed to make uſe of it. I yeelded. And the next day, in the evening, I was brought into a Chamber, where the Curtaines were drawne, and all made very dark; onely, a little light ſtole in at a corner of the window, to a Table; where ſtood pen, ink, and paper: and order was given me by my ghoſtly Father, a cunning man, a man that did not walk in the light, that I ſhould not undraw the Curtaines, or ſpeak with any perſon but himſelfe, for certaine dayes; and what the ſpirit of God ſhould inſpire into my heart concerning my courſe of life, I ſhould write; there being pen, ink, and paper. And he left a Meditation with mee, the matter of which, was indeed, very heavenly; and hee brought every day two or three more. Hee viſited me two or three times a day; and alwayes, his queſtion was, after, how doe you childe, and ſo forth? What? have you wrot any thing? Feel you not any particular ſtirrings of the ſpirit of God? And alwayes, I anſwered plainely,

and truly, no. Having beene kept in darkneſſe, ſome dayes; and alwayes left to a more ſerious, and attentive liſtning after the holy Ghoſt; and perceiving no ſignes of a releaſement; I began to ſuſpect, what the man aim'd at. And I prayed heartily, that my good God would be pleaſed to direct me. Think with me: Had theſe Meditations beene appointed meerely, and preciſely for the elevation of my ſoule to God, they had beene excellent: but perverted, and abuſed to ſerve mens ends, they were not what they were. But I thought, I would know farther e're long. The holy man came againe, and ſtill enquired, if I knew the minde of the Holy Ghoſt. My anſwer was: I did hope, yes; but I was loth, becauſe aſhamed, to ſpeak it. Being encouraged by him, I ſaid; That in my laſt Meditation, the ſpirit of God ſeemed to call me to the Society. Hee knew the phraſe, and the ſenſe of it, was, God moved me to be a Jeſuit. He preſently, caught up my words, and told me, I was a happy man, and had great cauſe to bleſſe God for ſo high a calling; with much, to that purpoſe. And when he had his end, my Meditations had their end, and the Curtaines were drawne, and having beene enlightned from Heaven, it was granted, that I ſhould enjoy the light of the world;

world; and there was all the good man look'd for. But, had not the Holy Ghoſt ſpoke as he did, hee would not have beene thought, to ſpeake like the Holy Ghoſt. And now, I was brought downe from my dark Cell, with great joy, and lightſomneſſe; and all the Boyes were unexpectedly ſent abroad with me that afternoone, to recreate their ſpirits, and be merry with the new-borne childe. Yet afterwards, a performance being required of what I had promiſed, my heart gave back. For, I had been counſelled by ſome of the leſſe Jeſuited Schollers, to goe in a miſſion, and read farther in the practice of the Jeſuits, before I took their habit. Which the Jeſuits laboured to prevent, telling me, their numbers in their miſſions were full. I ſtood to it, and gave them no ground; ſaying, I would returne to *England*, if I went not: and ſo, they ſent mee in the miſſion, to *Valladolid* in *Spaine*. But I ſaw with both my eyes, they were in good hope, to gaine me afterwards. Many are of opinion, that a great cauſe of theſe great diſturbances in the world, is, becauſe men walk not in thoſe vocations to which God hath called them. The ordinarie vocation is, when a man findes, (after a fit imploring of Gods help) in the due examination of his heart, that he can beſt, and

moſt proportionably to his abilities, ſerve God in ſuch an honeſt courſe, lying within the reach, and condition of his life. And undoubtedly, theſe foule wayes, are ſo many wreſtings of Gods ſpirit. Me thinks now, a man may throughly meditate, every day if he pleaſe, both whence hee came, and whither hee goes, in little *England:* where hee may doe it freely, and ſweetly; and where, in the doing of it, no man will have a plot upon Him, or urge him to exact upon the Holy Ghoſt. And leſt the Jeſuits ſhould imagine, wee are here altogether deſtitute of ſuch helps, and for the benefit of my neighbour, I will ſet downe a Meditation in this kinde: and he ownes it, that deſires with all his heart, to ſerve God with all his might; and by him, they may gueſſe of others.

MEDITATION. I.

I Will fold my ſelfe inward, and ponder ſeriouſly, what and where I was, ſome few yeares agoe: what and where, before my Father was borne, or, when hee was a childe. If I lay aſide an odde trifle of dayes, if I take away a ſhort courſe of running time, No man or woman now living was alive.

alive. Creeping things, though they could but creepe, did live, and rejoyce in a comfortable being. And other little creatures had wings, and were able to flie readily, here, there, and here againe; and other wayes, upwards, and downwards. And we, vvho now goe vvith ſuch a grace, and look ſo full-eyde, and build to our ſelves ſuch *Babels* in our imaginations, had no kinde of Being. Theſe Churches, theſe Townes, this Kingdome, this heap of Kingdoms the vvorld, vvere as vvee ſee them: but vvee vvere not heard of, not becauſe vvee vvere a great vvay off, but becauſe vve vvere not. Were not heard, vvere not ſeene, vvere no vvhere, and all, becauſe vve vvere not. *Quæ non ſunt, quomodò ambulabunt, aut loquentur?* ſayes the Philoſopher. The things vvhich are not, how ſhall they vvalk, or talk? The very ſame Sunne, that riſes and ſets for us, did ſhine, now red, now pale, upon the vvorld; and conſtantly runne his dayes journey, and keep the ſame times. Such birds of the ſame colours, did ſing merrily to the ſame tunes; and hop from branch to branch, and flie from tree to tree, as now they doe. Beaſts and Fiſhes, in the ſame, the very ſame diverſity of ſhapes, followed their ſeverall inſtincts of nature. The Bees made honey, that differed nothing from ours, but onely

Ariſt. lib. 4 Met. cap. 4. text. 16.

becauſe it vvas not the ſame. The vvindes blew cold, and vvarme; and vvarme, and cold againe. The Beech, and Poplar; the Cedar, and Oke did grow, upwards and downwards; and every one vvas knowne by the leafe, by vvhich, vvee diſtinguiſh them. Brooks took their courſes. The Sea ror'd. Men and vvomen, ſuch as vvee are, did as vvee doe: And vvee vvere nothing. O vvonderfull! A little vvhile before yeſterday, the beſt of us all, and the moſt knowing, knew not, that there vvas a vvorld; that there were Angels; that there is a God; that ſuch as wee, were afterwards to be: becauſe we had no knowledge; no being, the foundation, and ground of knowledge.

Meditation. II.

O Pretious peeces that we are! we were all, as it were, borne of the Night, and call'd from a dark Nothing. And yet truly, the moſt unworthy, and moſt contemptible matter that is, yea, the Devils, and Damned in Hell, the loweſt in the preſent order of Spirits, are placed many ſteps of vvorth above nothing, as being Gods creatures, and bearing his coliſſons; though branded with the fouleſt marks of diſhonour. For, God

is

is honoured, even by the Being, Puniſhments, and Diſhonour of the damned; in which, the divine Juſtice triumpheth. But from Nothing, no honour can riſe to him, onely that hee made ſomething of nothing. Nothing is ſo baſe, that for it's meere baſeneſſe, we cannot conceive it: nor ſpeake of it, but in diſgrace, by denying it to be any thing: which neither ſenſe, nor underſtanding can apprehend. It hath no figure, ſhape, or colour: and is no where, becauſe it is nothing. It cannot be painted; and though the Devill is painted under the forme of another thing, yet that cannot: (that? what? nothing:) becauſe it is the meere negation of a thing. O curſed negation! God never made thee. For, had God made thee, thou hadſt beene ſomething. And hadſt thou been any thing, there had beene as many things for ever with God, as things had been poſſible by the power of God. It cannot be deſcribed, but by ſaying, it is not: and of nothing, we cannot ſay, it is, but by adding, nothing. Of which now thinking, or ſpeaking, or writing; I think, or ſpeak, or write of nothing. And ſo, we being, and yet truly, not truly being, but being nothing, God gave us the noble being we have; and made us Kings, and Queens of all corporal things, when hee might have made us with his left hand,

hand, Toads, Vipers, or Snakes: Spiders, to be alwayes watching in catching Flyes, and to weave out our bowells, to fill our bellies: Snails, to passe over all our time in creeping, and in our passage from place to place, to linger in the way, and wait for our destruction: wormes, to be trod to peeces without any pitty, or thought of what is done, or that such a step was the death of a worme: Flyes, to play in the light, and presently perish, by day in a Cobweb, by night in a candle: leafes of sower grasse, or fading flowers: unworthy peeces of wood, to be carved into any, yea, the vilest shape, or perverted to the baseſt use. Wee might have bin Idols, or Images, set up in dishonor of God, which every one that loves him, would not have been for all the world: or, some other inferiour thing, provided for the use of man. I wil remember the young-man, that weeping at the sight of a Toad, and being asked by certaine Bishops, as they passed in the way where he was, the cause of his griefe; answered, and softned every word with a teare; that he wept, because he had risen to such a bulk of body, and heigth of yeares, and never yet given thanks to God, for not creating him so foule an object of contempt, as the Toad: when hee was to God his Maker, as willing and easie clay in the

the hands of the Potter. O Lord, I thank thee for him, and for my ſelfe, and for us all.

Meditation. III.

And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoule. Gen. 2. 7. For, when the Angels, enriched with ſuch abſolute gifts, and dowries of nature, by occaſion of their ſhining, and beautifull nature, had loſt, and loſt beyond recovery, the faireſt beauty under Heaven, which is Grace; God turning his Omnipotencie to the Creation of man, made, as if he feared the like inconvenience, all that is viſible in Him, of Earth: of baſe, and foule earth. Which, leſt it ſhould continually provoke a loathing, he hath changed into a more fine ſubſtance, & covered all over, with a fair, and faſhionable skinne: but with a condition of returning at a word, and halfe a call from Heaven, unto Earth, and into Earth. That, although he might afterwards, be lifted up in the ſcale of his ſoule, hee might be depreſſed againe preſently on the other ſide, by the waight, and heavineſſe of his body; and ſo, might lay the deep, and low foundation of humility, requiſite to the high, and ſtately building

building of vertue. If now, God ſhould turn a man, buſie in the commiſſion of ſome haynous crime, into his firſt earth: that preſently in ſteed of the man, ſhould appeare to us, an Image of clay like the man, and with the mans cloathes on, ſtanding in the poſture, in which the man ſtood, when he was wholly tooke up in committing that high ſinne againſt God; Should we not all, abominate ſo vile a man of clay, lifting himſelfe againſt the great God of Heaven and Earth? And God breathed upon his face, rather then upon any other part of his body, becauſe all the ſenſes of man doe flouriſh in his face; and becauſe agreeably to his own ordinance, in the face the operations of the ſoule ſhould be moſt apparent, as the ſignes of feare, griefe, joy, and the like, wherefore, one calls the eyes, ἀγάλματα τῆς ψυχῆς ἀκριβῆ, the moſt exact, and accurate images of the minde. But ſtay. I grant, that God in the beginning, firſt rais'd all things by a ſtrange lift, out of nothing. And I confeſſe it is true; not that which *Pythagoras* his Schollers had ſo often in their mouthes, *Ipſe dixit*, and no farther; but, *ipſe dixit, & facta ſunt*, as the Prophet *David* ſingeth: God ſpake the word, and all this gallant world roſe preſently out of nothing; as if ſenceleſſe nothing had heard his voyce, and obeyed him.

Damaſcenus in vita Iſidori.

And

And I am ſufficiently convinced, that God brought our firſt Father from cómon earth, that we cannot touch without defiling our fingers, to earth of a finer making, call'd fleſh. But how are we made by him? wee come a naturall way into the world. And it is not ſeene, that God hath any extraordinary hand in the work. Truly, neither are the influences of the Sunne, and Starres apparent to us in our compoſition; yet are they neceſſary to it. *Sol & homo generant hominem*, ſayes *Ariſtotle:* The Sunne and a man betwixt them, beget a child. The reaſonable ſoule is created by God in the body, at the time when the little body now ſhapen, is in a fit temper to entertaine it. For, the ſoule is ſo noble, and excellent both in her ſubſtance and operations, that ſhee cannot proceed originally from any inferiour cauſe, nor be but by creation. And if God ſhould ſtay his hand, when the body is fitly dreſſed, and diſpoſed for the ſoule, the child would be borne but the meaneſt part of a man. And doubtleſſe, God uſeth Parents like inferiour officers, even in the framing of the Body. For, if the Parents were the true Authors, and maſter builders of the body, they ſhould be endued naturally with a full and perfect knowledge of that, which they make. They ſhould fully, and perfectly know,

Ariſt.

know, how all things are ordered, and fitted in the building. They ſhould know in particular, how many ſtrings, veins, ſinewes, bones, are diſpenſed through all the body: in what ſecret Cabinet, the braine is locked up; in what poſture, the heart lyeth; and what due motion it keepes; what kinde of Cookery, the ſtomack uſes; which way, the rivers of the bloud turne, and at what turning they meet; what it is, that gives to the eyes, the principality of ſeeing; to the eares, of hearing; to the noſe, of ſmelling; to the mouth, of cenſuring all that paſſes, by the taſte; and to the skin and fleſh, the office of touching. Nor is this all; But alſo, when the body is taken up, and borded by a ſickneſſe: or, when a member withers, or is cut off: truly, if the Parents were the only Authors of the body; they might, even by the ſame Art, by which, they firſt framed it, reſtore it againe to it ſelfe. As the maker of a clock, or builder of a houſe, if any parts be out of order, can bring them home to their fit place, and gather all againe to uniformity. So that every man naturally ſhould be ſo farre skill'd in Phyſick, and Surgerie, and have ſuch an advantage of power, that his Art ſhould never faile him, even in the extraordinary practice of either. To this may be added, that the joyning together of the

ſoule

ſoule and body, which in a manner, is the conjunction of Heaven and Earth, of an Angell and a beaſt, could not be compaſſed by any, but a workman of an infinite power. For, by what limited art, can a ſpirit be linked to fleſh, with ſo cloſe a tye, as to fill up one ſubſtance, one perſon? They are too much different things: the one is θεῦ ἄπμα, as S. *Gregory Nazianzen* ſpeaks, a ray of the Divinity: the other, a vile thing, extracted from a dunghill. Nor is there any ſhew of ſemblance, or proportion betwixt them. And therfore, to make theſe two ends meet, is a work, which requires the hand, and the onely hand of the Maſter Workman. The Divines give three ſpeciall reaſons, why God joyned a body to a ſoule. Firſt, moved by his infinite goodneſſe; becauſe he deſired to admit a body, as well as a ſpirit, to the participation of himſelfe: and all creatures being ſpirituall, or corporall, a body could never have beene partaker of bleſſedneſſe, had it not beene joyned to a ſpirit. Secondly, for the more generall exerciſe of vertue in the ſervice of God: for, a ſoule could not have acted many vertues, without the aide of a body, as, the vertues of temperance, and chaſtity. For, the Devils are not delighted with the ſinnes contrary to theſe vertues, but for our guilt. Thirdly, the perfection

S. Greg. Naz.

fection of the universe. For, as there are creatures, only spirits, as Angels: and creatures onely bodily, as beasts and trees: so it was a great perfection, that there should also be creatures, both spirits and bodies. By which, it is evident, that God placed man in a middle condition betwixt Angels and beasts, to the end, he might rise, even in this life, with *Elias*, to the sublime, and superiour state of Angels: not descend with *Nabuchodonosor*, to that inferiour, and low rank of beasts. And by the more frequent operations of the spirit, in high things; we become more spirituall, and indeed, Angelicall: By the more frequent exercise of the body, and the bodily powers, in the acts of sensuality; we become more bodily, and bestiall.

Meditation. 4.

And God gave us a being, so perfect in all points, and lineaments, that lest we should fondly spend our whole lifes in admiration of our selves, and at the looking-glasse; hee wrought his owne image in us, that guided by it, as by a finger pointing upwards, wee might not rest in the work, but look up presently to the workman. The image

image consisteth in this. God is one: the soule is one. God is one in Essence, and three in persons, the Father, the Sonne, and the holy Ghost: The soule is one in Essence, and three in faculties, the understanding, the will, the memory. The Father is the first person, and begets the Son; the understanding is the first faculty, and begets the will, I meane the acts of willing, by the representation of something which it sheweth amiable. The Holy Ghost is the third person, and proceeds from the Father, and the Son: the memory is the third faculty, and is put into action, and being, in a manner, joyntly by the understanding, and will. But, here is a strange businesse: The Sonne, the second person, came downe into the world; and yet stay'd in Heaven: The will, the second faculty, and she onely, goes as it were out of the soule, into outward action, that we may see the soule of a man in the execution of his will; and yet, remaines in the soule. God is a spirit; the soule is a spirit. God is all in all the world, and all in every part of the world: The soule is all in all the body, and all in every part of the body. *Phidias*, a famous Graver, desiring to leave in *Athens*, a perpetuall memorie of himselfe, and an everlasting monument of his Art, made a curious image

of *Minerva*, the matter being pretious Ivorie; and in her buckler, upon which in a faire diversitie, hee cut the battails of the Amazons and Giants, hee couched his owne picture, with such a rare singularity of Art, that it could not any way be defaced, without an utter dissolutiō of the Bucklar. This did God, before *Phidias* was ever heard of, or his fore-fathers through many generations, in the soule of man: the image of God, though not his likenesse, remaining in the soule, as long as the soule remaineth, even in the damned: To this image God hath annexed a desire of him: which in the world, lifts up our hearts to God: in Hell, begets and maintaines the most grievous paine of losse. And to shew, that this desire of God, is the greatest, and best of all desires; nothing, which any other desire longs after, will satisfie the gaping heart; but onely, the object of this great desire. *Ad imaginem Dei facta anima rationalis*, saith S. *Bernard*, *cæteris omnibus occupari potest, repleri non potest: capax enim Dei, quicquid minus Deo est, non replebit*: The reasonable soule, being made after the image of God, may be held back, and stay'd a little dallying with other things, but it can never be fully pleas'd, and fill'd with them: for, the thing that is capable of God, cannot be filled with

S Ber. Ser. de divers.

any

any thing, that is leſſe then God. The heart is carved into the forme of a Triangle; and a Triangle, having three angles or corners, cannot be filled with a round thing, as the world is. For, put the world, being ſphæricall, or circular, into the triangle of the heart; and ſtill, the three angles will be empty, and wait for a thing, which is moſt perfectly, one and three. And that wee might know, with what fervour of charity, and heat of zeale, God endeavoureth, that we ſhould be like to him, he became like to us. For, although God cannot properly be ſaid like to us as God, as a man is not ſaid like to his picture, but the picture to him: yet, as man, he may. And therefore, as hee formed us with conformity to his image in the Creation; ſo, hee formed himſelfe according to our image, and likeneſſe in his Incarnation. So much he ſeeketh to perfect likeneſſe betwixt us in all parts; that there may be the more firme ground for love to build upon: when commonly, ſimilitude alureth to love, and likeneſſe is a ſpeciall cauſe of liking. It is the phraſe of S. *Paul*, who ſaith of Chriſt, that he *was made in the likeneſſe of man*. 2 Phil. 7.

Meditation. V.

And woman being made, not as man, of earth, but of man, and made in Paradise; was not taken out of the head, that she might stand over her husband; nor out of the feet, that she might be kickt, and trod upon; nor out of any fore-part, that shee might be encouraged, to go before her husband; nor yet, out of a hinder part, lest her place should be thought amongst the servants, farre behind her husband: but out of the side, that shee might remaine in some kinde of equality with him. And from his heart side, and a place very neere the heart; that his love towards her, might be hearty. And from under his left arme, that he might hold her with his left arme close to his heart; and fight for her with his best arme, as he would fight to defend his heart. It is one of the great blessings, which the Prophet pronounceth to him, *that feareth the Lord, Thy wife shall be as a fruitfull vine by the sides of thine house.* The vine branch may be gently bended any way; and being cut, it often bleeds to death. And the wife is a vine by the sides of the house: her place is not on the floore of the house, nor on the roofe;

Psal. 128. 3

roofe; ſhee muſt never be on the top of the houſe. But there is a difference: the woman muſt be a Vine, by the inſides of the Houſe. But now begins a Tragedy. It is not without a ſecret, that the Devill in his firſt exploit, borrowed the ſhape of a ſerpent; of which *Moyſes*, *Now the ſerpent was more ſubtill then any beaſt of the field.* The knowledge of the Angels, is more cleare, compared with the knowledge of the Devils; and moreover, is joyned with Charity: but the knowledge of the Devils, is not joyned with Charity, Juſtice, or other vertues; and therefore, degenerateth into craft; according to that of *Plato*, Πᾶσα τε ἐπιστήμη χωρὶς δικαιοσύνης, καὶ τῆς ἄλλης ἀρετῆς, πανουργία, καὶ σοφία φαίνεται. Knowledge, not linked with juſtice, and other vertues, is not wiſedome, but craft. And the ſerpent is crafty: For, if he can paſſe his head, his long traine being leſſe and leſſe, will eaſily follow: Hee will winde, and turne any way: He flatters outwardly, with gawdy ſcales; but inwardly, he is poyſon: Hee watches for you in the greene graſſe, even amongſt the flowers. Wee ſee, that God ſuffers not the Devill to take a ſhape, but ſuch a one as will decipher his practices. And the ſerpent which deceived Eve, was crafty in a high degree of craft: for, many write, that his making

Gen. 3. 1.

Plat. in Menexeno.

was upright; and that hee was beautified with a head and face, ſomewhat like hers. And he, that had beene throwne from heaven, becauſe hee deſired to be like God; comes now with a trick to the weaker of the two; and his firſt temptation, is a motion to the deſire of being like God: *Yee*
Gen 3.5. *ſhall be as Gods.* Hee knew by experience, that the deſire of being like God, was like enough to lay them low enough under him. And becauſe they would be like God, Chriſt would be a man. And he comes with a faire apple; a pretty thing for the curioſity of a woman, to look upon, and deſire to touch, and play with. The holy Scripture gives three reaſons, which moved her to eat of it: three reaſons, beſides the Devil's temptation; every one being gathered from ſome
Gen. 3.6. conceived excellencie in the fruit. *And when the woman ſaw, that the tree was good for food: and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe,* alas fooliſh woman! *ſhee tooke of the fruit thereof, and did eat.* Shee lov'd her belly too well: Shee delighted in glittering ſhewes; and ſhe would be wiſe above her condition. And theſe are three great faults amongſt *Eves* daughters. But as the profeſſion of wiſedome, ſo the deſire of wiſedome, which involveth knowledge of things above our degree,

degree, and out of our end; is an adjunct of folly. S. *Paul* ſaith of the old Philoſophers, *Profeſſing themſelves to be wiſe, they became fooles.* And ſhe, deſiring to be wiſe, became a very foole. And now, *Adam and his wife hid themſelves from the preſence of the Lord God among the trees of the Garden.* They add folly to folly; they hide themſelves from the preſence of him, that is omnipreſent. And they are fooles indeed, to think, the trees of the garden will be more true to them, then to God: or, that the Trees will hide an injury, done to one of the beſt trees in the garden. And they doe not hide themſelves onely, but alſo, their fault; and toſſe it from one to another. The man cries out: *The woman whom thou gaveſt to be with mee, ſhee gave me of the tree, and I did eat.* The woman cries out lowder then he: *The ſerpent beguiled mee, and I did eat.* They hid their ſinnes, and incurred a curſe: Wee, to avoid a curſe, muſt confeſſe our ſinnes, and lay them open. But, the woman makes her excuſe with leſſe fault, becauſe ſhee was the weaker party, and taught by the example of her husband. And he throwes the fault upon his wife; ſhee not back upon him, but upon the Devill. And the ſerpent, the Devils inſtrument in his appearance, was laid upon his belly for it: and bound to hard

Rom. 1. 22

Gen. 3 8.

Gen 3. 12.

Ver 13.

fare, to eat duſt, all the dayes of his life. And God goes in his curſes, as they proceeded in their ſinnes: he firſt curſes the ſerpent, then the woman, and afterwards, the man, who ſinned after them all. But had he ſtood, ſay the Interpreters, we never had fallen. And the Schoole-men give a ſufficient reaſon; for, he was the root both of *Eve* and us. And he cannot be freed from the greateſt fault. For, it was more in him, to be deluded by his wife; then, in her, to be deceived by the Devill.

MEDITATION. VI.

GOd being now conſtrained to baniſh *Adam* and his wife out of Paradiſe: ſtay'd them notwithſtanding, within the ſight of it. They were not baniſhed into a farre Country: that they might know, they ſhould be ſhortly reſtor'd: and that, having Paradiſe alwayes before their eyes, they might loath ſin, the deadly cauſe of their expulſion. God created all this faire globe of the world, for man; and therefore, did not faſhion him before the ſixth day, till the houſe was furniſhed, and made in all points, fit for his entertainment. All the ſtrange variety of creatures, abiding either in Aire, Earth,

Earth, or Sea, were made such and such, to help him forward in such and such manner, to his supernaturall end: and therefore, God gave to no creature, an upright stature, and a tongue to speake, and praise him, but to man: because all the benefits, hee cast upon other things, were not given to them for themselves, but in order to man; being rather his, then their benefits. And both Angels, and man, having fallen from God, hee turnes away from the Angels, and turnes with a sweet face, and with loving embraces unto man. For, the Angels being endowed with most eminent abilities of nature, and that, highly perfected by Grace; and having no clog of body to waigh down the spirit, sinn'd of meere malice, without a Tempter, and without an example; and therefore, fell beneath the benefit of a Redeemer. One reason of this love of God to man is prettily expressed, by way of History: A man, and a woman were found guilty of theft; whereof the woman, was bigg with childe. The man having nothing to say for himselfe, is condemned, and sent away to the place of execution. The woman cries, and pleads, shee is with childe; and though condemn'd, is onely sent to prison; where shee gives such efficacious signes of her sorrow, and Repentance; that after

after a while, she & the fruit of her womb, are set at liberty. Now the history turnes to a similitude; and the fable becomes true historie. The Angels had nothing to say, and their generations were compleat, one Angell doth not beget another, and were immediatly sent to the place of execution. But *Adam* and *Eve* were both with child, their number was not up; they radically cõtained in them, thousands of thousands that should come after them; and they were spar'd for their childrens sakes, till they were spar'd for their own sakes, & yet all were spar'd for Christ his sake, and wholly for his sake. And God hath so play'd the good Alchymist, with the sinne of our first Parents, extracting many goods out of one evill; that some curiously question, whether wee may, or may not be sorry, that *Adam* sinn'd. For, if wee are sorry, that hee sinn'd; wee are sorry, that God's deare children, as they still encrease their yeares, still encrease their blessednesse. For, where good and evill meet in combat, as now, after the dayes of Innocence, there is opposition, and resistance in the performance of good: where is resistance, there also is difficulty; and where wee discover a difference, and diversity, as well in the measure, as in the manner of resistance, there occurre also, degrees of difficulties;

culties: and, the greater the difficulty, the more pretious the reward. If wee are not sorry that he sinn'd, wee are not sorry, that God was abus'd, and his very first command broken. If we are sorry that he sinn'd; wee are sorry, that many faire vertues have entred upon our knowledge, and practice, which otherwise, should never, either have beene practised, or knowne: no patience of the best proofe, but occasioned by an injury; no injury, guiltlesse of sinne: the cleanest exercise of our Charity towards our neighbour, supposes in our neighbour, the want of a thing requisite; and all want of that generation, is the poore childe of sinne: the most high, and most elevated, praxis, or exercise of our charity towards God, then flames out, when we seale our beliefe with our blood, in martyrdome; no martyrdom, but usherd with persecution; no persecution free from sinne. If we are not sorry that he sinn'd; we are not sorry, that millions of millions of soules, shall now be lost eternally, lost, never to be found again; which, if *Adam* had stood upright, had certainely shone with God in Heaven, as long as hee. And, if we are sorry that he sinn'd; wee are sorry, that Christ joyn'd our flesh and soule to his Divinity; expressed his true love to us by dying for us; was seene by us here in the

the world, and will feast even the corporall eye in Heaven, with the moſt delightfull ſight of his bleſſed body, for ever. And, howſoever ſome think otherwiſe, if *Adam* had not ſinned, Chriſt had not tooke our nature; for, he was not ſo much delighted with humane nature, as hee was deſirous to die for mankinde. And if wee are not ſorry, that he ſinn'd; wee are not ſorry, that one ſinne was the cauſe of all ſinnes; and all ſinnes, the cauſe of all puniſhments; and that, one puniſhment is behind, and waits for us in another world; with which, all other puniſhments, put together, and made one puniſhment, are in no kinde comparable: and that I, and my neighbours, and he that is abroad, and perhaps now, little thinks of ſuch a buſineſſe; are all ignorant, how we ſhall dye, now we are borne; how wee ſhall end our lifes, now wee are alive; now wee are put on, how we ſhall get off: and when the Ax is laid to the root, which way the Tree ſhall fall; and what ſhall become of us, everlaſtingly. Be wee ſorry, or not ſorry, *Adam* ſinned. It being done, God's will be done. And yet, becauſe it was but, his permiſſive will, his will of ſufferance; and hee ſuffers many things againſt his will; not of neceſſity, but becauſe he will; I will be ſorry that *Adam* ſinn'd, that is, offended God.

* God

God made the ſoule of man, as upright as his body, and clothed it with the white garment of originall Juſtice. God being the fountaine of all power, grace, and ſufficiencie, could have hindred the fall; but becauſe he was not his neighbour, nor obliged by any law, (for, who ſhould give a law to the firſt Law-giver?) and to demonſtrate the full extent of his dominion over his creatures, he would not: and having left man *in the hand of his owne counſell*, and ſet within the reach of his hand, *fire and water*; and man having wilfully plaid foule, God ſtrived to make the beſt of an ill game: and therefore, hee drew from the fall of *Adam*, beſides the former benefits, a more ample demonſtration of his power, wiſedome, juſtice, providence, and chiefly, of his charity; the triall of reaſon, the triumphs of vertue in all kindes; and the greater ſplendour of his Church. It is as plaine, as if it were wrot by the finger of God, with the Sunbeames, which St. *Auſten* ſaith, ſpeaking of God, *Non ſineret malum, niſi ex malo ſciret elicere bonum*: He would not ſuffer ill, if he did not well know, how to ſtrain good out of ill, and ſweetneſſe out of ſowerneſſe. O ſweet God, I have committed a great deale of ſower evill; come in thy goodneſſe, and draw good and ſweetneſſe out of it; the good

Aug. de corrept. et grat. cap. 10.

✳

good of Glory to thee; and the ſweetneſſe of peace to mee; both here and hereafter. Thou haſt held my hand in all my actions, as well evill as good; as a Maſter, the hand of his Scholler, whom he teacheth to write; and in evill actions, I have pulled thy hand, thy power, after mine, to evill; which was onely evill to me, becauſe I onely intended it: in good actions, thou didſt alwayes pull, hold, and ove[illegible]y hand; and truly ſpeaking, it was thy good; for I of my ſelfe cannot write one faire letter. And I know, thou haſt not ſuffered me to run ſo farre into evill, but thou canſt turne all to good. An infinite wiſedome, joyn'd with an infinite goodneſſe, can joyne good in company with evill, be it as evill as it can be.

Meditation VII.

* And if now, I clip away an odd end of the enſuing time; a little remnant of black and white, of nights and dayes; a ſmall, and contemptible number of evenings, and mornings; wee ſtrong people, that now can move, and ſet to work, our armes, and leggs, and bodies at our pleaſure; wee that look ſo high, and big withall; ſhall not be, what now we are. For now, we live, and pleaſing thoughts paſſe through our heads. We runne,

runne, we ride, we ſtay, we ſit downe; we eat, and drink, and laugh; We riſe up, and laugh againe; and ſo, dance; then reſt a while, and drink, and talk, and laugh aloud; then mingle words of complement, and actions of curteſie, to ſhew part of our breeding; then muſe, and think of gathering wealth, and what merry dayes we ſhall enjoy. But the time will ſuddenly be here, (and it ſtands now at the dore, and is comming in) when every one of us, from the King (God bleſſe his Majeſty) to the Beggar (God ſweeten his Miſery) ſhall fall, and break in two peeces, a ſoule, and a body. And the ſoule be given up into the hands of new Companions, that we never ſaw; and be carried either upward, or downward; in a mourning weed, or in a robe of joy; to an everlaſting day, or a perpetuall night: which we know, there are; but wee never ſaw to be, nor heard deſcribed by any, that ſaw them. And when the body ſhall bee left behind; being now, no more a living body, no more the buſie body it was, but a dumb, deafe, blind, blockiſh, unſenſible carcaſſe; and now, after all the great doings, not able to ſtirre in the leaſt part; or to anſwer to very meane, and eaſie queſtions as, how doe you? are you hungry? is it day or night? and be caſt out for carrion, (it begins

gins to ſtink, away with it) for moſt loathſome carrion, either to the wormes, or to the birds, or to the fiſhes, or to the beaſts. And when the holy Prophecie of *Eſay* will be fulfilled: *The mirth of tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harpe ceaſeth. They ſhall not drink wine with a ſong.* Nor yet, without a ſong: And there ſhall be no joy, but the joy of Heaven; no mirth, or noiſe of them that rejoyce; no ſinging, but in Heaven. O wrethed *Caine*, that built the firſt Citie upon earth, becauſe he was baniſhed from Heaven! *Ille primus in terra fundamentum poſuit*, ſaith S^t. *Gregory*, *qui à ſolidit ate cœleſtis patriæ alienus fuit*; He firſt layd a foundation upon earth, who had no foundation in Heaven.

Eſa 24 8.9.

S. Greg.

Meditation. VII.



THere are, I am certaine there are, many poore forlorne ſoules now in Hell, and burning in the bottome of it; groveling beneath all the crowd: and ſome now, at this inſtant dying, and ſending out the laſt groane, brought mournfully from the loweſt depth of their entralls; that would give if they had it, all the treaſure of a thouſand worlds, for one houre of life and health, to runne

run through all the acts of vertue in . But they cannot come back : nor ſhall vvee when we are gone; and going vve are every day, whither God knowes, but certainly, to ſome new, and ſtrange Countrey, by Death. The den of a Dragon is a darke place, and full of bones. There is a vaſt, and hideous den; and the bloody monſter, that dwelleth in it, is called Death. In the way to which, all the prints of the foot-ſtepps, looke towards the Den; not one backward: *veſtigia nulla retrorſum*: no comming, no ſending back, to enforme our friends, vvhat kind of entertainment vve have had, ſince we left them: no ſending a deſcription of the place we are in; or a relation of the ſeverall paſſages, betwixt us, & our companions. There is no diſtinction of perſons. The great Emperor muſt come downe, muſt, he cannot hinder it with the power of all the World. The great Emperor muſt come downe from his imperiall Throne, into his Majeſties grave: and bee covered with earth; like that, vvee now tread upon. And his powerfull Subjects, the peers of his land, muſt ſtand quietly by, and ſee him buried. We never yet, heard of a ſouldier, ſo valiant, and fortunate, in his adventures, that he conquer'd Death. If *Alexander*, after all his victories, could

have enjoyed the privilege of not being at last led away Captive by Death, he would have given all his winnings, the vvhole World for his ransome. But it might not be, it could not bee. Great *Alexander* is dead; and all his greatnesse buried vvith him. And great *Alexander*, for whom, one World was too little, because hee was so great; hath now left to be great; and is become little himselfe, a little handfull of dust, or clay, or dirt; and is contented with a little, a little room under ground, or in a worse place. O the sweet equality, which God as a Creator, and a Provider, observed in the disposition of humane affairs! The Prince, and common people, doe eate, and drink, and sleepe, and see, and heare, and smell, and taste, and touch, and speake, and laugh, and cry, and stand, and go, after the same manner. One is made in all parts, like the other: And all creatures but man, give as little respect, and yeeld as little obedience to the Prince, as to the peasant. The Sun doth shine, the fire burn, the rivers do run equally for al. And both the king & subject, are sick, & die the same way, their heads, and their hearts ake alike; And they both dy by giving up the Ghost: And they both looke pale, and black, and groane before they give it. And when they are both dead,

dead, and buried, howſoever when they lived, their conditions vvere very much different, and they ſcarce ever ſaw one another, their bones and aſhes are ſociable, they will mingle together. And then, the cleereſt eie cannot diſcerne or diſtinguiſh the one from the other: no man can truly ſay, this duſt is the ſofter, the finer mold; looke you, this is royall duſt.

MEDITATION. IX.

THe Prophet *Jeremy* ſpeakes out: *O Earth, Earth, Earth, heare the word of the Lord.* Stay, great Prophet; why thrice Earth? Earth indeed, we are: but, when you have once call'd us ſo, it is the moſt: yes truly, and all you can ſay. You ſeeme to multiply tearmes, and the ſame tearmes, without neceſſity. No; I doe not what I ſeeme to doe: Earth, thou that waſt in the beginning, framed of Earth, Earth, thou that art now compacted of Earth, howſoever caſt in a new mold: Earth, thou that muſt ſhortly reſolve, and drop again into Earth: *Heare the word of the Lord.* The ſecond, and middle condition of theſe, placed betwixt, made of Earth, and to be turned againe into Earth, is but Ier. 22. 29.

a meane ſtate, to heape up wealth, and build faire houſes in. S. *Iohn* Baptiſt was cal'd a voice; not that he was like the Nightingale, to which one ſayes, *Vox es præterea nihil*, thou art a voice, and nothing but a voice. He was cald a voice, as the fore-runner of Chriſt; becauſe in ſpeaking, the voice is always heard, before the word: And ſo it was, when God ſpake to the world the beſt words, & by the beſt word. *The voice ſaid,* Eſay 40.6. *Cry. And he ſaid, what ſhall I cry? All fleſh is graſſe, and all the goodlineſſe thereof, is as the flowre of the field.* This voice was not a voice onely; for it ſpake, and ſaid, Cry. An unuſuall way of proceeding. Sure vvee ſhall heare of ſome great, and weighty matter. Let mee understand holy Scripture with the ſame ſpirit, with which it was written. Hee doth not ſay, as the flowre of the garden. For (vve know) the Garden is commonly hedg'd in, and ſtrongly defended from the incurſion of beaſts, well furniſhed with ſhades, and ſhelters: *But as*
32. *the flowre of the field*, the wide and open field; where the flowre is ſoon parched, and dryed to a powder, by heat; ſoone pinched, and left for dead, by the cold: quickly eaten by beaſts, which know it not to bee a flower; quickly cropped by a ſilly girl, to wither in her boſome: or, if it ſcape all this,

at

at leaſt, bruiſed and trod upon by paſſengers, or (which is worſe) vvith the rough feete of cattell. And if Heaven and earth ſhould be ſtill, and not afford a danger; one betwixt both, the middle region of the Aire, would knock it downe with haile-ſtones. And as the goodlineſſe of fleſh, is like the flowre of the field; ſo fleſh it ſelf is as graſſe; vvhich though it bee ſomewhat more durable then the flower; hath but a very ſhort time to bee greene, or to grow. *Amicitia*, ſaith *Ariſtotle*, *quæ ſuper inhoneſto fundatur, durabilis non eſt*, The friendſhip which is grounded upon diſhoneſty, cannot endure. And the ſoule and body agreeing in ſinne, cannot long agree; their peace will be quickly broken by ſickneſſe, and then perhaps, they part. *Ariſt. Ethic.*

MEDITATION X

AND therefore, the memory of death, ✶
ſhall ſtand like a Seale of virgin Wax upon my heart, to keepe the World from looking into the ſecret. Methinks, I ſee now, here, before mee; a man lying very ſick upon his Death-bead. How pale he is! He had a freſh and youthfull colour, the other day, *heu quantum mutatus ab illo!*

alas, how much hee is changed from the gallant man he was! How his breath labours! how every joynt ſhakes for exceſſe of pain! How every veine trembles! His skin is drawne ſtrait to the bone through all his body. His eyes fix conſtantly upon one thing, as if there hee ſaw the dreadfull ſentence of his eternity. Two black circles lay ſeige to his eyes on every ſide; and it ſeemeth, that for feare, they are ſunke inwards, as if they would turn preſently, and looke upon the deformity of the ſoule. Hearke; with what a lamentable accent he grones; I remember, I have heard ſome, that ſoon after came to this point, ſing, and laugh heartily. Poore man, how little all his pleaſures have profited him! Such a rich purchaſe, the favour of ſuch a noble man, ſuch and ſuch a merry meeting, what doe they help in this agonie? his freinds are preſent: yet of themſelves, they are miſerable comforters: they may looke ſorrowfully, ſpeake mornefully, caſt themſelves upon their knees, and pray for him; but they cannot doe the deed, they cannot helpe him: humane power ſtands amaz'd, and can do nothing. You, do you heare? what thinke you now of going abroad, and being merry; your old companions are at the doore: Looke to your goods, and your ſelves,

ſelves, your houſe is on fire: not a word. And the little life, which as yet, keeps weak poſſeſſion, is ſo dull'd, and over clouded with the pangs of Death, that hee cannot raiſe from the fog of his body, one clean thought towards God, or Heaven. Hee is ready now to leave every thing, but his ſinnes, lands, houſe, friends, gay clothes, the gold in the box, and jewels in the Cabinet, and all. See, ſee; he is going, hee ſtands upon the threſhold, Death lurkes in yonder corner, and aimes at the heart; and though it move ſo faſt, Death will not miſſe his marke. Hee has beene an Archer ever ſince the world began. There flew the arrow. Here is a change indeed. His Soul is gon: but it would not be ſeene; Not only becauſe it could not, but alſo becauſe it was ſo black. Now diſmiſſe the Phyſitian; and pray him to goe, and invent a preſervative againſt the poyſon of Death. Cloſe up the dead mans eyes; hee will ſee no more. Shut his mouth; hee has left gaping for aire: all is paſt, hee will never give an other croſſe word. Now caſt the beggerly wretch an old ſheete; and throw him out to the wormes; or after three days hee will poyſon us; and then, we ſhall bee like him. It is a true ſpeech of ſaint *Hierom*, with which, hee puts the latter ſtamp upon

the ſoft heart of *Paulinus*, to whom hee writes, *Facile contemnit omnia qui ſe ſemper cogitat eſſe morituru̅m*; Hee doth eaſily contemne, and with a violent hand throw under him all things, who thinkes, he ſtands alwayes with one foote, in his grave. O my ſoule, heare me: let me talke to thee in a familiar way. The corporall eye, this eye of man, ſeeth nothing but figure or faſhion, and colour; no man ever ſaw a man, onely the figure or faſhion, and colour of a man; and theſe are outward, and ſuperficiall things, which onely flatter the eye. And S. *Paul* ſaith worthily: *The faſhion of this World paſſeth away.* The man dyeth, the lid is drawn over the eye, & the faſhion or figure diſappeareth; is not ſeene. The Houſ-keeper hath changed his lodging; & the windows are ſhut. Call him at the doores of his eares, tell him that his wife and children are in danger of their lives, and that they call to him for help; the windows remain ſhut ſtil. *Here is the mind, which hath wiſdom.* There is nothing in this great World, for a mortall man to love, or ſettle upon. Hee that will love, ought to love wiſely; he that will love wiſely, ought to love good: Good is not good if it be not permanent: & this World paſſeth away. *Nihil tam utile eſt quod in trã-ſitu proſit*, ſaith *Seneca*; nothing is ſo compleately profitable, as to profit when it on-

Hier. ep. ad Paul.

1 Cor. 7. 31

Reve. 17. 9

Sen. ep. 2.

ly paſſeth. And verily, this world hath bin alwayes a Paſſenger: for, it hath paſſed from age to age, through ſo many hundred generations, by them, and from them, to us. *Adam* liv'd a while, to eat an Apple, and to teach his poſterity to ſinne, and to dye: and the world paſſed by him. *Caine* liv'd a while, to kill his honeſt brother *Abel*, and to bury him in the ſands, as if God could not have found him, or the winde have diſcovered what was done, and afterwards, to be haunted with frightfull apparitions; and to be the firſt vagabond; and the world paſſed by him. *Noah* liv'd a while, to ſee a great floud, and the whole world ſinke under water; to ſee the weary birds drop amongſt the waves, and men ſtifled on the tops of Trees and Mountaines; and the world paſſed by him. *David* liv'd a while, to be caught with a vaine repreſentation, and to commit adultery; to command murther, and afterwards, to lament, and call himſelfe ſinner; and when he had done ſo, the world ſhuff'd him off, and paſſed by him. *Salomon* liv'd awhile, to ſit like a man, upon his royall throne, as it were guarded with Lyons; and to love counterfeit pictures in the faces of ſtrange women: and while he was looking Babies in their eyes, the world ſtole away, and paſſed by King

Salomon,

Salomon, and all his glory. *Judas* liv'd a-while, to handle a purse; and, as an old Author writes, to kill his Father, to marry his Mother, to betray his Master, and to hang himselfe; and the world turn'd round as wel as he; and passed by the Traytor. The Jews liv'd a-while, to crucifie him, who had chosen them for his onely people out of all the world; and quickly after the world weary of them, passed by them, and their Common-wealth. The old Romanes liv'd a-while, to worship wood and stones; to talk a little of *Iupiter*, *Apollo*, *Venus*, *Mercury*; and to gaze upon a great statue of *Hercules*, and cry, hee was a mighty man: and while they stood gazing, and looking another way, the world passed by them, and their great Empire. The Papists live a-while, to keepe time with dropping Beads, or rather, to lose it; to cloath images, and keepe them warme; and to tell most wonderfull stories of Miracles, which God never thought of, but as he fore-saw, and found them in their fancies; and in the midst of a story, before it is made a compleat lye, the world passes by them, and turnes them into a story. The Jesuits live a-while, to be call'd Religious men, and holy Fathers; to frame a face; to be very good and godly in the out-side, to vex, and disquiet Princes; to

slander

ſlander all thoſe, whom they cannot, or gaine, or recover to their faction: and the world at length, finding them to be diſſemblers, diſſembles with them alſo, and looking friendly upon them, paſſes by them. The painted wall tumbles; and then, *Woe to you Hypocrites.* Wee live a-while, a little little while, to put our cloathes on and off, to ſhew our ſelves abroad; to be hurried up and downe in Coaches, and to be proud that wee paſſe with ſuch a noiſe; to heare newes, and to talk vainly; to heap ſin upon ſinne; and the world weary of the burthen, paſſeth by us: and preſently, God heapeth puniſhment upon puniſhment. Fooliſh men and women, how we ſweat, and ſpend our ſelves! we ſee the ſpade working, and deep graves digg'd every day; and yet live, as if we did not beleeve we ſhould dye. In the ſtreets, one goes this way, another in haſt, that way; a third croſſes the way, turnes againe, then looks behind him, and would faine goe two wayes at once. It is wonderfull. How ſtirring, and buſie wee are about the preſent things of this world, τὰ παρόντα; ſo called by the Apoſtle, becauſe nothing is ours, but what is preſent. He is a fond, and miſerable man, that pleaſeth himſelfe in the thought of any thing, but God and Heaven. Fix here, my ſoule, and thou ſhalt find

more

more true, and ſolid pleaſure, in one meditation of Heaven, though it is abſent, then in all earthly things, although preſent, and before thee.

Meditation XI.

THe ſoule being created for God, and bearing his image, or ſtamp; God is the moſt proper end of the ſoule: as the earth (if it be lawfull to compare great things with little) is the moſt proper place of a ſtone. And therefore, a ſtone being toſſed from the earth, as ſoone as it can ſhake off *vim impreſſam*, the impreſſion of the force which mov'd it; that being out of breath, and ſpent: if there be no ſtop, it preſently returnes with all poſſible haſte (as it were glad being let goe, and ſet at liberty) to the earth, which ownes it. And ſo, the juſt ſoul to God. The ſoule *in ſtatu conjunctionis*, in the ſtate of her conjunction with the body, being wedded to it, as to a fellow-helper; ſees by the eyes, heares by the eares, and in a manner, feeles by the body. Now, the ſoule having beene created in the body; and never yet us'd, but to this kinde of knowing by the ſenſes; is ſo buſied, ſo kept in conti-

continuall work, and ſo amuſed with the repreſentations of the ſenſes, that ſhee is little urgent in the deſire of her end; as being tooke up with great diverſity of other imployment; which being alwayes new, and therefore ſtrange, begets a zealous attention in the ſoule; and ſo, turnes her from God. It is true: if ſhe liſten to the whiſper of an inſpiration, or, heare a diſcourſe of heavenly things; ſhe likes it well, and feels a pleaſant tickling of ſweetneſſe, becauſe it is agreeable with her end: and then perhaps, the deſire of her end awakes, & ſits up: but other occurrences, calling earneſtly for admittance; the ſoule gives way; and the deſire of the laſt end, lyes fairely down, and ſleeps again. But the ſoul, being now *in ſtatu ſeperationis*, in her ſtate of ſeperation from the body, they having been newly divorced: and miſſing her body, and her accuſtomed way of knowing by the ſenſes: miſſing the former uſe of the world, and the things ſhe ſaw, and heard in the body; thinks preſently, where am I? I am another kind of creature. Then being freed from all hinderance, ſhe begins to ſtirre towards her end. For now, ſhe is like a ſtone, as farre in the ayre, as it can goe; vvhere it cannot reſt, but quit of the force, gives back: and furniſhed vvith Guides, ſhee flyes vvith all readineſſe to

to God, in his Kingdome, the place of inſtallment, as to her laſt end. Here I have the reaſon, why the Divines ſay, that whereas there are two much different paines in Hell, *pœna ſenſus*, the paine of ſenſe, cauſed by the fire of Hell; and *pœna damni*, the paine of loſſe, by the loſſe of God: the paine of loſſe, is the greateſt. For, the reprobate ſoul, being thruſt out of the body, and having received her doome in the very place of her expulſion; is ſtruck preſently with a ſtrong apprehenſion of her end; and of the worth, and excellency of it; and of her miſerable ſolitarineſſe without it: from which, ſhee being turned; the wound bleeds, and ſhee ſuddenly cries out, wanting a Comforter, My end, where is my end? I miſſe ſomething, the beſt thing, what? God. O, where is God? I miſſe my end. And then, ſhee catches at him; and miſſes: and miſſing cries out; and catches again: and ſtill miſſes, crying, I want reſt, in my end, in God. Where is my end, that is God; and God, that is my end? There is no reſt for a ſoul out of the body, but in God: as there was no true reſt, for a ſoule in the body, but in God. I have bin long at hard labour, & now in the end, I would reſt, in my end. For, I cannot be at reſt, without my end. O my end! while I continue without my end, my torment will

continue

continue without end. O, what ſhall I do? Where ſhall I begin? How ſhall I end, without my end? And then, catching at her end, ſhee is caught her ſelfe away to hell fire, and carried farther from her end. Where ſhe ſhall be alwayes catching, and alwayes miſſing: alwayes ſeeking, and never finding: alwayes complaining either of her paine, or, of her loſſe, (but moſt, of her loſſe;) or, of her loſſe of all, but her paine, and her loſſe; which ſhe would faine loſe, but cannot: from which moſt woſull eſtate, God deliver me. But the juſt ſoule, preſently after the firſt apprehenſion of her end, ſhal be joyned unſeperably to it: in which end, ſhall be the end of all earthly motion, and therefore, all reſt. *Bleſſed are the dead*, ſaith St. *Iohn*, whom *Dionyſius* ſalutes by the name of Divine, *which dye in the Lord, from henceforth, yea, ſaith the ſpirit, that they may reſt from their labours.* But of the damned, hee ſayes confidently in the ſame Chapter, *they have no reſt day nor night.* Have I heard a malefactor, appointed by judgement to be ſtarved, after the gnawing, and devouring of his owne armes, crying, bread, bread? If I ſuppoſe, he eryes, reſt, reſt; it is the voyce of the damned perſon.

Revel. 14. 13.

Dionyſ. Areop. in ep. ad Joan. in exilio agente.

Ver 11.

MEDI-

MEDITATION. XII.

WE ſee many times, and moſt commonly, men and women, lying on their death-beds, ſome little while before their paſſage, or departure, in wondrous traunces, took away from their ſenſes. At which times, ſome look very cheerefully, ſmiling like Angels; and ſend from them, ſhoots of joy, and gladneſſe. And ſome looke frightfully, and fill their death-chamber with ſhreeks, and clamours. We cannot in the generall, give the cauſes of theſe different effects. For the moſt part, it is thus. At ſuch a time, the ſoule heares her houſe crack, and now, threatning a fall. And ſhe ſees, that after the fall, all the houſe will be ſo confus'd, and out of order, that ſhee will not be able to ſtirre about, or doe any thing belonging to the keeping of a houſe: and that then, there will be no reaſon, why ſhee ſhould rather be in her houſe, then in any other part of the world. And in a manner, riſing to goe, and likewiſe being call'd, and alſo, thruſt forwards, ſhe puts on. And going, ſhe holds by the heart, and ſtands, as it were, with one legge in the houſe, and one without: and peeps abroad, to diſcover, whi-

whither ſhe is going: as never having been out of the houſe before. And according to the ſight of the place, ſhe muſt now take to; ſhe frames, and alters the body in her departure. And certainly, in this point of time, the man being ſhar'd betwixt life, & death, betwixt this world and the next; the ſoule ſees, either a breaking of day, or a beginning of night. And ſo, turning againe to the body, either to bid it farewell, if ſhe be happy: or, with a deſire to catch hold againe, and ſtay, if unhappy; works upon the body according to the apprehenſion, ſhe hath of the place ſhee goes to, gained in the diſcoverie. Here will I wiſh well to all perſons: *O that they were wiſe, that they underſtood this, that they would conſider the latter end.* The wiſe man, will underſtand it; and the underſtanding man, will conſider it. Deut. 32. 29.

Good Lord, Lord God bleſſe us, and give us grace; at all times, morning and evening, day and night: in all places, abroad, and at home; in bed, and at board, to prepare for this dangerous paſſage. When wee muſt be turn'd going, one halfe of us, and the halfe, wee never ſaw; and yet, the better halfe; and that alone: and be poſted out of dores, from a fleſhly Tabernacle; from a houſe, which of all houſes of that kinde, is onely knowne to us: a houſe, which was

built for us, and which falls, when wee goe from it: to a new kinde of being, which as yet, we cannot conceive, nor know by any kinde of intelligence. When wee ſhall goe from place to place, wee know not how; and ſee, wee know not how; and expreſſe our mindes to ſpirits like our ſelves, wee know not how; and receive their mindes, & meanings again, we know not how; and doe many other things, we know not how; nor can any man, that never dyde, tell certainly. O what a joyfull time will it be, when wee ſhall have put off our body, and left it amongſt our friends, as *Ioſeph*, his garment in the hands of *Potiphars* wife, *and hee left his garment in her hand, and fled, and got him out*: and ſhall have eſcaped out of this wicked world, innocent! when our ſinnes ſhall not come crying after us: as they do, after the wicked ſoule. I am thy drunkenneſſe: I did often drowne thee, and waſh thee away from God: but thou didſt never drowne me, and waſh mee away from thy ſelfe, with teares of Repentance: Though I am thy drunkenneſſe, I have found the way after thee. I am thy ſinne of ſwearing: I was ſtay'd in the Porch of thy body, in thy mouth, to thy laſt houre in the world, and I ſweare, thou ſhalt not caſt me off now. I am thy wantonneſſe: I was thy chamber-

Gen. 39 12

chamber-ſin; and I will not now, be turn'd abroad. I am thy covetouſneſſe: and I did ſo farre covet to be with thee, and thou with mee, that Death could never part us. I am thy Anger; and I am not ſo angry, but I know what I doe: I will not be ſo baſe; after all our great aquaintance, to leave thee in my anger, when thou haſt more uſe of me: For now, thou ſhalt be moſt outragiouſly angry with God, and all goodneſſe. I am thy Pride: and now I have done my part in the world, I am onely proud of thy company: it is all my ambition, to follow thee. But the juſt ſoule goes away quietly, joyfully, and ſecurely, guarded with Angels; and is troubled with no ſuch noiſe.

Meditation. XIII.

When a man hath long dwelt in a ſtrange Country, divided; yea, far diſtant from his deare Father, & friends; and now at length, begins to travell homewards: how often in his way, does he faſhion to himſelfe in his thoughts, the face of his beloved Father, his words and geſture. Indeed, as hee goes, hee takes many a weary ſtep; hee ſweats often; hee blowes; and is ſometimes ready to faint: But, hee

cheeres, and cleares up himſelfe; hee calls up a good heart, and thinks: when I come home, (and at the very name of home, the poore man looks cheerfully) they will run, and tell my Father, I am come. And my Father will preſently ſtart, riſe up, and ſay, Are yee ſure 'tis he? (I ſhall heare him, before I ſee him) And not ſtaying for an anſwer, he will make haſt towards me: and ſeeing me, change his countenance, and run to me, and embrace me with both his arms; and, if he be able to ſpeak for joy, cry aloud, welcome childe: and then, his joy having gone through all the expreſſions of joy, will borrow teares from ſorrow; and then, hee will laugh; and then, cry againe; and then, again laugh: and the good old man will be ſo merry. And though I be a little wet, and weary now; this will have a quick end; and I ſhall have warmth, and eaſe enough then. We are here, poore baniſh'd creatures, in a ſtrange land; very farre from our Country: wee are travelling homewards, or woe to us: Wee ſtick oftentimes in the dirt; and ſtumble in the ſtony way: we are wet, and weary: wee ſweat: every bone of us akes, heart and all. But the comfort is: All this will have an end ſuddenly: and when we come home, we ſhall ſee our Father, whom we never yet ſaw. (For, wee were

were tooke from him being very young.) And, without the help of a Meſſenger to carrie the newes, hee will know, wee are come: and riſe up, without ſtirring: and be with us, without running to us: and embrace us, and hugg us in his armes; and cry to that man, and to this vvoman; vvelcome childe, deare childe vvelcome. Wee ſhall looke upon him, and hee upon us: and at the firſt ſight, we ſhall know him to be our Father, though wee never ſaw him. It is very ſtrange, but more true: Should God conceale, and hide himſelfe from us, vvhen vvee come to Heaven, and leave us in his roome, the moſt glorious Angell of them all, to looke upon; vvee ſhould naturally know, the Angell vvere not God. The ſoul out of the body, knowes naturally, God to be God, Angels to be Angels, Devils to be Devils: as vve naturally know, and diſtinguiſh men and beaſts: and as *Adam* in his Innocencie, knew to call every creature by his proper name. The *Septuagint*, or ſeventy Interpreters, in the fift Chapter of *Eſther*, have related the Story of *Eſthers* comming into the preſence of King *Aſſuerus*, ſeated in ſtate upon his royall throne: to whom, no man or vvoman might approach, but entertain'd with the ſentence of death, not being calld'd; more largely, then the ordi-

Tranſl. ſept. interp. in 5. cap. Eſt.

nary vulgar editions have. They report, that vvhen ſhee firſt appeared before him, her countenance vvas divided betwixt fear, and ſhamefaſtneſſe. Firſt, a modeſt bluſh ran over all her face; and then, a paleneſſe: quickly after, ſhe began to faint, and ſuffer a kind of ecclipſe of Nature: Shee fell into the armes of one of her mayds; and ſhe vvas not able to looke upon him, or ſtand before him: till hee roſe from his throne, caught her into his armes, and ſaid, *What is thy requeſt? it ſhall be even given thee, to the halfe of the Kingdome.* Faire more vveake, and afflicted, vvould be the caſe of a ſoule, appearing in the preſence of God; did not God himſelfe enable her. The ſplendour of his Glory, vvould appeare ſo bright; that hee could not be look'd upon. The greatneſſe of his Majeſtie, vvould ſhew it ſelfe ſo terrible; that hee could not be endur'd. And therefore, hee does as it vvere put out his hand, and lift up the ſoule, being fallen before him; and then, ſhe takes courage, and runnes upon him, as a pretty little mayd into her Fathers armes.

Eſt. 5. 3.

MEDI-

Meditation XIIII.

But the vvicked, beſides their preſent puniſhments, muſt expect a dreadfull ſentence in the Lords day: *Depart from me yee curſed into everlaſting fire, prepared for the devill and his angels.* What horrour, vvhat fearfull trembling, vvhat a mighty confuſion of ſeverall cries, vvhat howling, vvhat bellowing vvill there then be? how they vvill be tormented, even before they are dragg'd to the torment? *Depart from mee.* O gracious God, (perhaps they may reply) remember, vve are thy creatures: and thou canſt not but remember; for, vvee depend now, in our being, of thee. We vvere made by thee, and for thee: let us not, O let us not be divided from our laſt end: for, after ſuch a divorce, vvee ſhall never enjoy repoſe, or take any reſt: vvhich every thing, vvith all the bent of nature deſires. If we ſhould goe from thee now, wee ſhould never know, vvhere to meet vvith thee again. Wee are made according to thine owne image: O drive us not from our patterne. Shall we part from thee, in vvhom are met the excellencies of all creatures, in a moſt excellent manner; purified from all ſtain of Mat. 25. 41

imperfection: and in whom, all finite perfections are infinite? From thee, who art the great sea, out of which, all Rivers run; and to which, they ow themselves, & return. Wee were the master-peece of all earthly creatures: When thou hadst created all the spacious Universe, thou diddest draw an abridgement, and Epitome of it, againe in us: and nothing was found in the whole Volume, which was not touch'd, and mention'd in the Epitome. All other creatures were framed looking downwards, toward the earth; as having nothing heavenly in them, or in heaven to hope for: thou gavest us faces, erected towards thee, and heaven. And since we have look'd towards thee, so long; let us be with thee now in the end, we beseech thee. No: *Depart from me.* Yee have no part in me. My merits, by which, yee hope for mercy, are so farre from helping yee, that they rise in judgement against yee. *Depart from mee*, and goe to him yee serv'd; demand your wages. If then wee must goe and goe from thee; at least, good Father, give us your blessing before we go. Set a mark upon us: that when we are found by thine, and our enemies, they may know, to whom we belong; and spare us, for feare of thee. Thou that hast so great store of blessings to give; we hope, hast one yet, in

store

ſtore for us. We crave but a ſmall bleſſing. *O, it is a little one.* Thou art our Father, (witneſſe our Creation) and it is a chiefe property of a Father, to bleſſe his children. No. *Depart from mee yee curſed.* In place of a bleſſing, take the full curſe of your Father; as having beene moſt prodigall, and diſobedient children. I catch from yee, all your title to mee, and my Kingdome: and becauſe yee have followed him, who had my firſt curſe, ſhare curſes with him. If, if then, wee muſt goe from thee, and goe accurſed; Yet appoint us, bleſſed God, a meet, and convenient place for our reſidence. Create a fruitfull peece of ground: let a goodly Sun daily ſhine upon it: let it have ſweet, and wholſome ayre; and be ſtor'd with fruits and flowers, of all formes, and colours: Give us under-creatures in great variety, to ſerve fitly for our uſes. And becauſe we are enforced to goe from thee, the ſource, and fountaine of heavenly ſweetneſſe; afford us plenty of earthly pleaſure, which may in ſome ſort, recompence our paine of loſſe. Speak but the old word, *Fiat*, let it be; and ſuch a place will preſently ſtart up, and ſhew it ſelfe. No: *Depart from mee yee curſed into fire:* Though I intended not the burning of ſpirits, and ſoules. For, I am faine to lift, and elevate fire above it's

Gen. 19. 20.

it's nature, (O the wisedome of God!) to such an extraordinary way of action, because sinners have transgressed the Law of nature in disobedience. You sinned against nature: I punish above nature; because I cannot punish against nature, vvho am the prime Origin of nature, and may not proceed against my selfe. Fire? Alas that ever wee were borne. Of all the foure Elements, of which, the world consisted, it is the most active, and curious, and searches farthest: and where it but onely touches a sensible thing, it is seconded by a paine unsufferable. Thou didst create fire for mans use; and shall it now, rebell against man, as man against thee, and become his tormentor? Who is able to rest in fire? The very thought of it, burneth us already: we are tormented: Come, come, let us run away, but whither? Lord God, if it be irrecoverably in thy Decree, that wee must goe thus naked, as we came into the world, and went out of the vvorld; into fire: let the sentence stand but for a very short time, quench the fire quickly: halfe an houre will seeme a great while there: and be alwayes mindfull, that they are thy creatures, vvho are in the fire: that they are men and vvomen, whose nature thou hast exalted to a personall Unity, with thy Divinity. No:

Depart

Depart from mee yee curſed into everlaſting fire: It was kindled by my breath: and it hath this property, amongſt other ſtrange qualities; that it is an unquenchable fire: as long as I am God, it ſhall endure, and yee broile in it: which being the moſt active, and powerfull amongſt inferiour creatures, hath a charge to revenge the injuries done to God, and all other creatures, by man. O horrible! Yet heavenly Judge, a lot to vs ſome good Comforters, whoſe ſmooth and gentle words may, if it can be, ſweeten our torment, and ſomewhat dull the moſt keene edge of our extremity: Let the Angels recreate us with Songs, and Hymnes of thee, and thy bleſſednesſe; that we may heare at leaſt, that ſweetly deliver'd, which others in a full manner enjoy. No, no: to the rich man in the Parable, I did not grant one of his requeſts, which he made from hell: nor will I meet your deſire in any thing. Therefore, *Depart from mee yee curſed into everlaſting fire, prepared for the devill and his angels.* They ſhall be your good comforters: ſuch as will triumph in your miſeries; and your moſt deadly enemies: who will now diſcover to yee, all the deceits and by-wayes, by which they led yee captive from mee; and give yee every houre, new names of ſcorne, and reproach. Here will be a noiſe, and

and clamorous out-crie, ſhall fill all the world with ſhreeks. O the divine excellency of holy Scripture! It wil not be long, to this time. And then, the world will be gone, or going, and all on fire. Shall I ever forget this day? Shall any idle mirth, or vaine tickling of pleaſure, or profit, put mee beſide the moſt neceſſary thought of this day? Shall not the conſideration of this day, cruſh out of my heart, many good, and ready purpoſes? As, Lord, open my eyes; touch them with earth, and cure my blindneſſe: that I may ſee, what I am made of, and perceive the truth of things: For, ſure I will here ſtay, and begin a new courſe in the way of Heaven: I will no longer be blinde, and ſenſeleſſe. That ſide, in which, I am weak and batter'd, with Gods holy help I will repaire: I will now waſh my garment; and afterwards, hold it up on every ſide: When a Temptation ſtands up in armes againſt mee, I will fight valiantly under the banner of *Michael* the Archangel, againſt the Dragon: vvhat if the common Souldiers be fearfull, and timorous creatures? our Generall is a Lyon: I will ſearch with a curious eye, into my heart, and dig up all the roots of ſin. *My ſoule is continually in my hand*, ſaith holy *David*; And my ſoule ſhall never be out of my hand: that tur-

Pſal. 119. 109.

turning it continually, I may obſerve, and wipe away the ſmalleſt ſpot: and make up every cranny, by which, the devill enters. O Lord, hold thy hand now, once more: forbeare a little; and all my ſtudy ſhall be, to pleaſe thee: in all companies, in all places I will remember thee: And when a ſin, to which, I have been formerly accuſtomed, ſhall come againe for ordinary entertainement, I will fright it away with the remembrance of theſe powerfull words. *Depart from mee yee curſed into everlaſting fire, prepared for the devill and his angels.*

I will ask my ſelf one queſtion; and then, I vvill have done, that I may begin to doe. Canſt thou dwell vvith eternall fire? If thou canſt, and vvilt doe nothing for love; goe on in the old vvay. But if thou canſt not dwell vvith eternall fire; ſtop here, and repent; that thou may'ſt come at laſt, where they are, of whom it is ſaid, *The ſoules of the righteous are in the hand of God, and there ſhall no torment touch them.* For then, *Tout va bien*, as it is in the French phraſe, *All goes well.* I moſt earneſtly commend theſe Meditations, and others in this Booke, going under the name both of Meditations, and Conſiderations, to all good Chriſtians: that they will vouchſafe to make uſe of one or more of them, in a day: that the Jeſuits, and others

Wiſd. 3. 1.

others beyond the Seas, may ceaſe for very ſhame, to boaſt ſo vainely, that none doe frequently meditate upon God, and good things, but they. For their Meditations, which treat of true Subjects, I commend them ſincerely: But, all their Meditations, are onely naked, and ſhort *poynts*, (as they call them) and they leave him that meditates, to diſcourſe upon them; which many cannot doe, and but few can well doe. Saint *Auſten* hath given us an order, which they obſerve not.

Chap. 14.

BEfore I leave S^t. *Omers*, I muſt needs give you a gentle touch of the Jeſuits Hypocriſie there. For, beſides other follies of that rank; they have ſet up a large picture, in a faire roome above ſtaires, where the Schollers come every day. In vvhich are pictured two ſhips at Sea; and one is taken by the other: A ſhip of Hollanders, takes a ſhip of Spaniards, wherein many Jeſuits are. The Hollanders look fierce, and cruelly: the Spaniſh Jeſuits, have all good, and heavenly faces. The Hollanders having bound the Jeſuits, hand and foot; and throwne them over-board; they ſink, and dye

dye like men, a ſpectacle full of horrour; onely ſome of them appeare floating upon the water, (I ſuppoſe, their galls are broken) with faces very like dead Saints. But one of them amongſt all the reſt, can neither dye nor ſink, becauſe he beares a Crucifix in his hands, though they are bound; and the Painter hath given him a better face, then all the reſt. I would to God, theſe people did either love God truly, or not make a ſhew, they love him. And their labour is not onely, to bring the Schollers in admiration of other Jeſuits by falſe wayes: but alſo, of themſelves. For, they had one in their houſe at that time, who had beene ſtung by the old ſerpent; and was more crafty, then religious, in the report of all diſintereſſed perſons, that knew him: Concerning whom, part of the zealous Boyes beleeved, (and whence could this come, but from the Jeſuits ſuggeſtions?) that he had ſeen the virgin *Mary*: and that upon a time (for ſo, every tale begins) ſhee had appeared to him, when hee was hot in his prayers. And when their buſineſſe led them to his chamber, they would whiſper one to another: that is the place, where the virgin *Mary* appear'd to Father *Wallys*; and they would obſerve that corner with reverence. The Jeſuits have alwayes Secular Prieſts, Adherents to their body,

body, ſtirring men, and ſuch as they are ſure of; whom they keepe warme with a promiſe, to receive them afterwards into their order; but will not preſently, for ſome ends: either that they may ſtay with them, and buy purchaſes for them, which they muſt not be ſeene to look after, and the like: or, to deale ſome other cunning buſineſſes abroad, which will not beſeeme them to act, in their owne behalfe: or, to write books in their defence, or at leaſt to prefix their names before the Books; that they may be defended, and praiſed by other men. One example will not take up much room: A Secular Prieſt of this quality, was ſent from *England*, not many yeares agoe, into *Germany*: and there, preſented a petition to the Emperour, to which many Engliſh Papiſts had ſubſcribed their names; (I ſuppoſe, all Jeſuited Papiſts.) And the matter was, to begg an Engliſh Colledge in *Germany*, which might be governed by the Jeſuits: which appeared a very faire Petition, becauſe the Meſſenger was a Secular Prieſt. Sure, the Apoſtles of Chriſt, had little of this wiſedome. Such a man there was, now at S. *Omers*: who ſhewed often, to the young Frye, a pretious Relique; calling it, a feather pluck'd from one of the wings of S. *Michael* the Archangel. I know, there hath

hath been a Story related formerly of them, ſomewhat like this. And I am certaine, that moſt, if not all their tricks, are faſhioned in the likeneſſe of things formerly done, or ſaid to be done, for many reaſons. Invention is not ſo happy, as it hath beene. And all wonders muſt be like, that they may ſeeme to proceed from the ſame Father. But they now ſay, this was an act of merriment. I anſwer: My Author, a Scholler, and a diſcreet perſon there preſent, did not conceive it ſo; nor yet perceive, that it entred in that forme, upon the apprehenſion of others: And, it is not ſafe jeſting with exerciſes of Religion. One thing muſt not paſſe, though many doe: The Jeſuits are the moſt ſweet, and moſt honey-tongu'd people, that ever I heard ſpeak. Some of them, are ancient, and grave men, and now, ſtooping towards their grave: and yet, after every word, even when they ſpeake to young greene Boyes, they come with, yes forſooth, and, no forſooth; their Caps being off, and a courteous forme of duty expreſſed: and forſooth, with, yes pray if you pleaſe, and no forſooth pray; take up a great part of their diſcourſe.

Chap. 15.

IT hath beene alwayes, the cuſtome of wanderers in Religion, to guild their deformed errors with Hypocriſie; and to put on all ſhapes, for the manifold advantage of their Profeſſion. *Simon Magus*, the firſt, that ever diſplay'd the banner in this kinde, againſt Chriſt, and Chriſtian Religion, by the power of the devill, as *Nicephorus* recounteth, taught Images to walk, ſtooles and diſhes to paſſe from place to place without a Guide: Hee would appeare in the midſt of a great flame, untouch'd by the fire: he would flye in the ayre: turne ſtones into ſeeming bread; take the fearefull ſhape of a Dragon, and of other Beaſts; that hee might with the Kings of *Egypt*, amaze, and terrifie the world. Now hee would ſhew himſelfe with two faces: and now againe, ſeeme to be all gold. Dores, ſtrengthen'd with able barres, and locks, he would open with a word; break iron fetters, and in bankets, preſent a ſhew of ſporting Images, in many forms, and divers colours. Shadowes did goe before him, which hee interpreted, to be the ſoules of dead perſons. And thus, he would ſeem to work miracles in triviall, and

Niceph. lib. 2. Eccl. hiſt. cap. 27.

and unneceſſary matters. Intruth, hee was any thing, the ſpectatours deſired to ſee. And yet, a ſtatue was conſecrated to him, by the wiſe Romans, with a glorious inſcription, *Simoni Deo Sancto*, to *Simon*, the holy God. Behold here, the Father of Hypocrites. *Tully* doth not praiſe *Catiline*, when hee ſayes that hee was made up of the mixture of all other mens natures. Nor doth *Homer* extoll *Proteus*; of whom, a pious Author moſt elegantly ſingeth, *Spumat aper, fluit unda, fremit Leo, ſibilat anguis*: Hee ſoames like a Boare, he flowes like the water, he roares like a Lion, hee hiſſes like a Snake. Now I ſhall dive low. God is ſo faire, and excellent, that he can never appeare to any creature, which he hath made, or can make: to men, or Angels: or any creature poſſible to be made, more perfect then an Angel; ſo excellent, and ſo faire, as in himſelfe, hee is. The reaſon is ponderous, and worthy to be pondered. God can never appeare to any power, in his compleat faireneſſe; except that power be of capacity to comprehend his faireneſſe: no power can comprehend his faireneſſe, except the power be of an infinite capacity, becauſe God is infinite: no creature can be of an infinite capacity, becauſe no creature can be infinite. The laſt propoſition, and the reaſon of it, flow natu-

S. Iuſt. in Apolog. 2.

rally from the premiſes. But, look farther. Becauſe God in his owne Eſſence, being, and nature, being by nature moſt neere to him; is infinitely excellent: and therefore, neither doth, nor can appeare in his full ſhining to any creature; hee doth hate eſpecially, hate inwardly, hate from his heart, an Hypocrite: and can by no meanes, be at peace with one of thoſe; who being endued with ſhallow perfections, are but a ſmall particle of what he is, a meere atome of his excellency; and yet, make a noiſe with the ſhallow brooks; and chiefly deſire to appeare more then what they are; and ſeeme to be, what they are not. If the thoughts of man, were as audible as his words, he could not beare one thing in his heart, another in his tongue: But in the creation of man, the heart was ſhut up by it ſelfe; and lyeth open to none, but him that made it; whoſe priviledge & prerogative it is, to be καρδιογνώστης, the ſearcher of the heart; and therefore, there may be Hypocrites in reſpect of us, but not, of God. And no man aſpireth to a ſeeming excellency above himſelfe; but one ſtretched with the ſwelling of pride, beyond the condition, in which hee ſtands; and pride hath many Companions. By which, it appeares eminently true, that Hypocriſie is not a melancholly, and ſingle ſin; that

that it goeth not without a traine; that it comes in the midſt of an Army, as if it had proclaimed open warre againſt Heaven; and therefore, is hateſull to God, for many reſpects.

Chap. 16.

OUr Saviour cries, as if hee would never have done crying: *Woe unto you Scribes and Phariſees, Hypocrites*; for their hypocriſie had many faults, and therefore, many woes were due to them, as hypocrites. When God deales with ſervile natures, he begins to frowne, he threatens wo, and torments: becauſe the Slave is of a hard skin, and is more ſtirred with a blow, then with ſoft, and gentle admonitions; and therefore, the hypocrite is of a rough, ragged, and ſervile diſpoſition. And when God threatneth paine, and woe, it is cleare, that thoſe with whom he dealeth, cannot be raiſed by any other meanes. For, we have driven God to his laſt refuge, when he flyeth to threats: and therefore, the hypocrite is, as his Father was, *in the gall of bitterneſſe*: and, neither the gracious promiſes of the true Father, nor the grievous performances of his Sonne, and our Saviour; nor yet, the Math. 23. Act. 8. 23.

glorious perpetuity of Heaven, can heat, or kindle him. You must tell the thiefe, (for, he is a thiefe, as robbing God of his rich, and pretious honour) of the whip, and the lash; of the Jayle, and chaines; that he will never leave, till he be hang'd; and that there is a dark dungeon below; and devils, and damned spirits, and fire, and brimstone, and perpetuall horrour. It is remarkable, saith S. *Cyprian*, that Christ under the name of Scribes and Pharisees, reprehendeth even the Priests, and high-Priest. For, lest hee should seeme to thwart the Priesthood, and chayre of *Moses*; striking also, at the Priests, and high Priest, he saith onely, *Woe unto you Scribes and Pharisees, hypocrites.* The outward acts of divine service, being performed in the old Law, by way of shadow, and figure; and with resemblance, and relation to the perfection of the new Law; and being, as it were, the first lineaments of perfection: we may not think, that God would have excluded the Swan, out of the sacred number of his victimes; without a firme, and solid reason. He was not tempted with the choyce cleanness of her feathers; nor with her fore-stalling of death, and singing her owne obsequies: but because her skinne, the root of her feathers, and her flesh, and entrals, the organs of her musick, were black; he

S Cypr. lib. 4. ep. 9.

Levit. 11.

he rejected her, as an uncleane creature, not worthy to teach the world. The Ostrich likewise, was esteemed prosane, and never admitted into Gods holy Temple; because notwithstanding all his great, and glorious furniture of feathers, he cannot lift his dull, and drossie body above the ground. The Moone shineth; but because it doth not heat, it is not suffered to shine by day. It is the property of good, to shrowd, and cover it selfe. God the chiefest good, though he filleth heaven, and earth, with his glory: yet, he will not be seene. Christ, though he was perfect God, and equall to his Father: yet nothing was ordinarily seene in him, but a poore homely man. Who ever saw the soul of a man, his onely jewell, as he is a man? Christ said to his Apostles, *Yee are the light of the world.* And againe: *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* It must be light, and therefore, a true light, not a counterfeit, and seeming light; it must be your light, every mans owne light: it must be a light, by which men may see, not onely the good light it selfe, but also, our good works by the light: and it must shine onely to the end, that our heavenly Father may be glorified. All light is commonly said to be derived from the

Math. 5. 4 Ver. 16.

Sun: and the cauſe of all our ſhining muſt be alwayes referred, and attributed to God. And truly, when a man, for example giveth almes; kindled onely with an intention, that his neighbour ſeeing him, may glorifie his Father, which is in Heaven: his intention is cleane, and ſufficiently good; but he muſt be a man of proofe, that giveth place to ſuch intentions: for he lieth wide open to the ticklings of vaine-glory, and hypocriſie. But I feele a ſcruple: Good example is highly vertuous, and in ſome ſort, worthy of reward, eſpecially, in perſons of eminent quality; becauſe good example is more ſeene, more admired, and goes with more credit, and authority in them: and therefore, doth more edifie, in reſpect of the high conceit wee have of their wiſedome, and knowledge. Now the hypocrite teacheth as forcibly by example, as the ſound, and throughly vertuous man. For, we learne in the great Theater of example, by what wee outwardly ſee: and the hypocrite is as outwardly faire, as the ſincere Chriſtian. It ſeemeth now, that an hypocrite doth pleaſe God, in playing the hypocrite. Not ſo: becauſe his intention is crooked: for, he doth not intend to bring an encreaſe of good to others, but of glory, to himſelfe. If good by chance break in upon his action, it falleth beſides

beſides his intention; and it belongeth to Gods providence, as to it's proper fountain, which cruſheth good out of evill. As likewiſe, the prodigall man, when hee giveth prodigally to the poore, doth not intend to fulfill the law of God; but to ſatisfie his owne wilde luſt of giving. St. *John Baptiſt* was a lamp, burning and ſhining. Which moved St. *Bernard* to ſay: *Ardere parum, lucere vanum, lucere & ardere perfectum.* It is a ſmall thing, to burne only; a vaine thing, to ſhine onely; a perfect thing, to both ſhine and burne. Nothing is more naturally proper to the fire, then to burne; and in the inſtant, in which it firſt burns, it gives light. Which is the cauſe of thoſe golden words in *Syneſius*, Ἀγαθοποιεῖν φύσις θεοῦ, ὡς τῷ πυρὸς θερμαίνειν, καὶ τῷ φωτὸς τὸ φωτίζειν: It is the nature of God to do good; as of the fire, to heat or burne; and of the light, to give light.

S. Bern. in Serm. de nativ. S. Io. Bapt.

Synes. Contra Andiom.

Chap. 17.

And certainly, if we ſearch with a curious, and piercing eye, into the manners of men; we ſhall quickly finde, that falſe Prophets, and Deceivers, are commonly more queint, more various, and more poliſhed in their tongues, and publike behaviour,

haviour, then God's true, and faithfull Messengers, who conforme themselves to the simplicity of the Gospel. And, if we looke neere the matter, God prefigured these deceitfull creatures, in the creation: (for, hee hath an admirable way of teaching, even by every creature:) it being the property of a cruell beast, called the *Hyæna*, to faine the voyce of a man: But when the silly Shepheard commeth to his call, he ceases to be a man, teares him presently, and preys upon him. Each Testament hath a most fit example. *Ioab* said to *Amasa*, the head of *Absolons* Army, *Art thou in health, my Brother?* 2 Sam. 20. 9. Could danger lurk under the faire name of Brother? or, could death hide it selfe under health, a perfection of life? They could, and did. For, *Ioab*, making forward to kisse him, killed him: and robbed him both of health, and life; whom hee had even now saluted with, *Art thou in health, my Brother.* Surely, he did not think of *Cain*, when hee call'd him Brother. *Iudas* came to Christ, and saying, *God save thee Master, kissed him.* Math. 26. 49. Hee talks of God, and of Salvation, *God save thee.* Hee confesses, Christ to be his Master. Hee kisses too. And yet, in the same act, gives him up into the busie hands of his most deadly enemies. Wherefore St. *Ambrose*, one that had a practicall know-

knowledge of the great difference of Spirits, which hee had ſeene in their actions; diſſwading us from the company, and converſation of theſe faith-Impoſtors, ſaith, *Nec vos moveat, quod formam prætendere videntur humanam; nam etſi foris homo cernitur, intus beſtia fremit:* let it not move you, that they beare outwardly, the likeneſſe, and ſimilitude of men: for, without a man appeareth; but within, a beaſt rageth. And that, which St. *Hierome* ſaith of a quiet Sea, is of the ſame colour with the conceit of St. *Ambroſe*: *Intùs inclusum eſt periculum, intùs eſt hoſtis:* the danger is ſhut up within; within is the Enemy: like a rock, watching under a calme water. St. *Cyprian* adviſeth us, to betake our ſelves preſently to our feet, and fly from them. *Simus ab eis tam ſeperati, quàm ſunt illi de Eccleſia profugi.* Let us fly as farre from them, as they have flowne from the purity of the Church; and that's a great way. St. *Cyprian* in the ſame place, exhorteth us very ſeriouſly, not to deale with them, not to eat with them, not to ſpeake with them. O the foule corruption of our Times! O for ſome zealous power, that may reforme the abuſes, mine eyes have ſeene! It is one of the firſt endeavours of the Papiſts in *England*, which they exerciſe towards the ſociety of men; to gaine the good wills

S. *Ambr.*

S. *Hier ep. ad Helio-dor.*

S. *Cypr. in ep. 3 lib. 1.*

wills of Ministers. For, if they purchase the Ministers good will, and good word; they clip the wings of the Law; & hold him fast, that hath a great stroke in matters concerning them. And where the Papists have great meanes, they are very free to Ministers in their entertainments, and send their Coaches for them, and their wifes. But when they have beene merry, and are gone; their good name, which they left behind them, hath not as good entertainment, as they. For, the Papists say, (and I have heard them,) These Ministers are the veriest Epicures, meere belly-gods; if we fill their bellies, we shall be sure to have them our friends; when the bag is full, the Pipe will goe to our tune, a long time after. *Modo ferveat olla*, if the pot seeth, and there be warme meat providing for dinner, what care they, whether there bee a God, or no? If wee licker them throughly, with strong Beere, and good sparkling Canary; and call them to ride, and hunt with us; they will talke familiarly with our Priests, and heare them jest at their Religion, and at the Professours, and Defenders of it; (and as freely jest as they:) and yet, will honestly keepe counsell: they are not Christians, but Atheists. And thence the Papists fetch, as they think, a strong argument against our Religion. And whilest

whileſt theſe Miniſters frequent their houſes with a pretence of converting them, (for ſo they tell ignorant people, that groane under the ſcandall) they ſubvert them utterly. Truly, a Miniſter, and a daily Gueſt of the Papiſts, enquired when this Book, (which I intended for the ſervice of God, and the deteſtation of Popery) came into the light; that (ſaid he) I may ſit by the fire-ſide, and laugh at it: and I beleeve, he will, if he can ſpare ſo much time from drinking. The Lord forgive him, and teach him to be practicall in the practicable things, in which this Book is doctrinall. But why ſhould I be oppoſed in my reaſonable proceedings againſt the Adultereſſe of *Rome*, by my own Mothers owne children? and ſo often, by ſo many of them? or why ſhould entertainments, or private ends be more deare to them, then Gods truth? Let every man obſerve, what great Chriſtmaſſes they keepe, and how they abound in dancing and revelling; ſtriving thereby, to make the hearts of the Country people, which are ſoone taken with ſuch baits, their owne; leſt they ſhould at any time, either accuſe them, or beare witneſſe againſt them. And in their houſes, many, if not the greater part, of their ſervants, were lately Proteſtants. O Lord, whither doe they pull us, one by one? I know,

know, where having one of a Family, they made the number up five presently; and the Father had bin but a while before, a Churchwarden: and these are all Attendants upon a rich Papist. I would their devotion did not blaze so much, and so often, like an *Ignis Fatuus*, lead poore Travellers out of their way. It is my opinion, grounded upon experience: In every day of the year, O pitty! Some, and more then we dreame of, in this little corner of the world, are drawne with queint devices, with smooth tearms of Art, with trim speaking, and eloquent behaviour, from us, from our owne body, by them to them. O weak people, to be thus drawne! weake in life, or understanding: or at least, weak in resolution, selling Christ for a messe of pottage, or for thirty pence at most. If the Papists goe on, there will be quickly, I say not few, but fewer found hearts in *England*. Take notice of this all good people. If we have no zeale, we have no religion, no Church: and zeal is like fire; if it be, it burnes. Wee carry our selves *perinde quasi nihil accideret grave*, saith St. Chrysostome, *cùm membra nostra putrescunt*: as if no harm did happen to us, when our own limbs drop away in corruption, from our bodies. But I turne to the matter in hand.

Existimemus.

S. Chrysost. hom 1 adversus Iudeos.

CHAP.

Chap. 18.

THe Teachers of the *Arian Hereſie*, by which, Chriſt was throwne downe from Heaven, to the degree of a meere creature; were the moſt affable, and moſt inſinuating people, that lived in thoſe dayes. How ſubtill were they, both in the propagation of their faith, and the carriage of their manners? they ſhewed the poore plaine people, three corners of their handkerchers, ſaying, Here are three, and theſe three are not one: how then, can three perſons be one God? And they did not juggle onely, with the ſimple ſort. For, they deluded ſix hundred Biſhops, by a cunning propoſall, whether they would worſhip Chriſt, or ὁμοούσιον: who, becauſe they were not skill'd in the Greek language, anſwered, they would worſhip Chriſt, and not ὁμοούσιον: little thinking, they denied Chriſt to be conſubſtantiall with his Father. And, how cunningly did they ſcrue themſelves into the favour of great-ones; moving one by another, as, *Conſtantine* by his ſiſter *Conſtantia*? What did they not attempt againſt holy *Athanaſius*? they ſuborned a falſe woman, to accuſe him of rape; they

Ruff. lib. 10 Eccl. hiſt. cap. 21.

they brought in, the arme of a dead man, with an intention to foyle him with murther, and sorcerie: they would have pulled him limb from limb, in the midst of an honourable Assembly. In very truth, no people were ever so like these heretikes in their practises, as the Popish Priests, and Jesuits of these days. I have heard from themselves, that one Jesuit sat singing in a Coblers shop, with his apron before him, to hide himselfe from the Officers, that pursued him: another, counterfeited himselfe to be drunk, and acted it rarely, that he might put a trick upon a Constable; and that a third, dancing with a Lady, heard her Confession, sin after sin, as he met her, because he wanted better opportunity. These are but pranks; yet, the good Fishermen would not have done so. What black sin will they not fix upon him, that is their enemy, though a friend to Christ? But here I cannot stay. Yet note: God hath layd a curse upon dissemblers, that if you neerly follow their lifes, and actions with your eyes, you shall clearely perceive them, often tripping, and plainely discovering the foule disorder of their hearts; in crooked proceedings, that doe not savour of Evangelicall doctrine, or Apostolicall gravity. It is the prophecie of *Esay*, *The waters of Nimrim shall be dried up.* Some

Esay 15.6.

English

Engliſh it: the Panthers waters ſhall be dried up. The Panther (ſay the beſt writers of naturall Hiſtory) being exceedingly ſpotted, doth ſeek out ſecret fountains, wherein to waſh, and rub it ſelfe: thinking by this meanes, to put off the foule badge, and corſe livery of nature, and the colour of its coat, which it likes not. But the Panthers waters, ſhall, one day, be dryed up. No figge-leaves, good ſonne of *Adam*; no painted veyle of ſincerity; no long cloak of diſſembled holineſſe. If you are found naked, you muſt appeare ſo, before a great Aſſembly, made great by all the great Aſſemblies, that ever were. I am a plaine man; and I muſt ſpeak plainly, becauſe I do not judge raſhly; the judgement of experience is certain. The good Biſhop of *Rome*, who lived when there were good men there; *Evariſtus*, ſaith worthily, writing to the Biſhops of *Egypt*, as he is alleadged by *Gratianus*: *Deus autem omnipotens, ut nos à præcipitata ſententiæ prolatione compeſceret, cùm omnia nuda & aperta ſint oculis ejus, mala Sodomæ nòluit audita judicare, priuſquam manifeſtè agnoſceret quæ dicebantur.* The omnipotent God, to draw us back from the *precipice* of raſh judgement, although all things are naked, and open to his eyes; yet would not judge the ſinnes of *Sodome* upon a ſingle relation:

Evar. ep. 2. ad Epiſc. Ægypti.

hee would manifestly see the truth of the matter in practise, and draw an experimentall conclusion. Not that God acquireth knowledge by experience, or other wayes; for experience is a knowledge of things, which we knew not: but, for our learning. *Vnde ipse ait*, saith my Author, *Descendam, et videbo utrum clamorem, qui venit ad me, opere compleverint, an non est ita, ut sciam.* Wherfore God saith, *I will goe downe now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know.* Wee had lost many good things, had not *Gratianus* beene in the way; and this was one; First, God will go down, and take paines to see the truth of what hee hath heard; and then, he seems, not to know what he knowes, that we may learne, and know what wee know not. Knowing and seeing, hee went downe to see and know. I knew not, and I went to see; and having seene I know. *Scientia est ejus, cujus est demonstratio*, saith the Philosopher, we know that, which is evident to us by a demonstration. And that I may cement the discourses of men with truth; and because the contrary hath beene preached, and mightily defended; and it is my part, to maintain truth on all sides: here I cannot hold from plain-speaking. In all the Churches, which ever

Gen. 18. 21

strict

I ſaw, belonging to the Church of *Rome*, in *France*, *Spaine*, *Italy*, and the low Countries, and alſo in *Rome* it ſelfe; the high Altar, where the Sacrament is kept, and delivered, and which onely can fitly be likened to our Communion Table, in regard it is but one; is encompaſſed with Rails: which Rails are cõmonly placed above the ſteps, by which they aſcend to the high Altar: within wch Rails, the Prieſt only, and he that ſerveth at Maſſe, do abide, except in the ſinging of high Maſſes, when hee is accompanied with the Deacon, Sub-deacon, Maſter of Ceremonies, and two *Acolythi*: Upon which Rails, in all Communions, is laid a long cloath of linnen, which the Communicant holdeth with his hand toward his mouth, while he doth cõmunicate; and at which Railes, the people doe alwayes receive the Communion. I contribute this Teſtimonie towards the ſatisfaction of Truth-maintainers: Oyee Miniſters of *England*; yee are, or ought to be, *the light of the world*, *the ſalt of the earth*: Shine therefore to the world, and ſeaſon the earth by your good examples: *Be humble, as Chriſt was humble*; *Be temperate*; *be contented* ſorte veſtra; *be laborious*: But above all, *ſeeke peace*; *and purſue it*. And forget not to be direct, and ſincere Preachers of the Goſpell of Chriſt. *If the Trumpet give an*

1 Cor. 14. 8. *uncertaine ſound, who ſhall prepare himſelfe to battell?* I confeſſe, I am bold. It is my love that ſpeaks, mixed with a feare, leſt we ſhould fall into the fouleſt ſcorne of proud *Rome.* I will cloſe up all with an Apoſtolicall Admonition. *Now I beſeech you, Brethren, by the name of our Jeſus Chriſt, that yee all ſpeake the ſame thing, and that there be no diviſions among you: but that yee be perfectly joyned together in the ſame minde, and in the ſame judgement.* And ſpare, O ſpare the ſeamleſſe garment of Chriſt. And what I know, I can demonſtrate. This ſhall end this. Prieſts (if they will be call'd ſo) are like ſtarres, upon the powerfull influence of which, dependeth all the courſe, and diſpoſition of this inferiour world. If they be ſtarres of a gentle, and milde aſpect, they bring health, peace, plenty, every good thing; if otherwiſe, plague, warre, famine, all miſchiefe. Either what wee preach, let us preach over, and over, and over againe, by example; or we ſhall, after all our long talking from the Pulpit, onely caſt an offenſive block before our weake brethren; put innocent Chriſt to the bluſh, whoſe royall perſon we preſent; and vilifie our doctrine. It is ſaid: *Ieſus began both to doe, and teach.* And this way ranne the ſtreame of his doctrine, *Hee that ſhall doe and teach, ſhall*

1 Cor. 1. 10.

Act. 1. 1.

be

be called great in the Kingdome of Heaven. First, let us do; and afterwards, teach. For, then it is beleeved, that we beleeve our own doctrine, when we teach it, preach it, proclaime it the second time, in the schoole of Manners. *Salvianus* saith truly, *Atrocius sub sancti nominis professione peccamus*, We sinne more grievously, when our sinne breaketh out, from under a glorious profession. I will not denie while I live, but that, as Unity is the due perfection of a Thing; so order, of things. For, in a diversity of things, there must be order, or confusion. If not confusion, a unity in diversity; which lest it should be lyable to frequent divisions, must be dealt, and disposed by order: from whence rises that faire good Greek word, made for the purpose καλοκαγαθία, faire goodnesse. For, things are good, as things; and faire, as ranked in order. *Dionysius* giveth us an example in beauty, where every part, feature, and colour is proportionably placed in order. I grant willingly, that the Church of *Rome* is outwardly one, and orderly; but this may be policy, not religion. If shee be one, and orderly, as shee ought to be; shee must be one in faith, and doctrine with the Apostles; and the same in doctrine, and practise. The Cameleon (they say) sheweth all colours on her skin, but white and red:

Salvia. lib. 4. de guber. Dei.

and yet, thoſe onely ſet out perfect beauty. And the faireſt in the *Canticles*, is *white and ruddy*; and his Spouſe like him, *In operibus candida, in ſanguine purpurea*, white in works, and purple with bloud; ſnow-white, not whited like a wall.

A word here, pray. It is paſt my graſpe, to comprehend, (and I beleeve, beyond the Sphere of all our Activities) how the notes, and marks, by which the Romaniſts profeſſe to know the true Church, when they ſee it; may in reaſon be noted for ſuch. Antiquity is an accidentary thing, a thing ſeperable (if a thing may be ſaid ſeperable, which was never joyned) from the true Church; and a thing common to it with other Churches. Accidentary, becauſe it founds not the Eſſence of the Church, but happens to it by the fluencie of Time. Seperable, becauſe the old Church in the dayes of *Adam*, and the new Church in the time of the Apoſtles, ſtood firme, and was it ſelfe, without it. Common, becauſe the Antichriſtian falſhood, which triumpheth in the Synagogues of Sathan, was borne almoſt as ſoone as truth; and unchriſtian falſhood, before her. Multitude is not ſo proper to the true Church: becauſe it agreeth neither alwayes, nor alone, nor altogether to her: Not alwayes, becauſe neither to the primi-

tive

tive Church, nor to the Church in the Arrian, and other perſecutions. Not alone to her, it is as well knowne, as the Sunne. Not altogether to her, becauſe although many are called, yet few are choſen. Of ſucceſſions, there is one of doctrine, another of perſons: the firſt is a mark, the ſecond is a mark to the ſenſe, not to the ſoule. There is alſo, a two-fold Union, one myſticall, and ſpirituall, in the bond of faith; another externall, in the bond of profeſſion. That is a plaine mark, not this. And Union is not proper to the Church alone. For, the wicked, and the world of Infidels, are often united. *The Kings of the earth ſet themſelves, and the Rulers take counſell together againſt the Lord, and againſt his Annointed.* It is a cloſe Union, when they joyne both their perſons, and their Counſells. And Union doth not alwayes agree to the Catholike and Univerſall Church; becauſe particular Churches are oftentimes divided, and torne with diſſentions. As, the Church of *Greece* differs in many points from the Church of *Rome*, which the Roman Church dealing with us, calls matters of faith; and yet, the Church of *Rome* will turne about againe, and ſtile her onely, a Schiſmaticall part of the true Church, cut from the communion, being externall, but not from the body of the

Pſal. 2. 2.

Church: And her Prieſts, with licence from his Holineſſe, may ſay a Grecian Maſſe upon a Popiſh Altar. And high Maſſe after the Grecian cuſtome, is ſung every yeare upon S. *Athanaſius* his day in *Rome*, even by Grecians. And many particular Churches, and private Doctors amongſt the Papiſts, cry up for matters of faith, the points which others throw into the number of private opinions: and theſe all deeme themſelves to ſtand under one and the ſame Verticall point of Religion. Theſe marks may ſuit as agreeably with the Beaſt, in the *Apocalypſe*, as with the Church.

The

The ſecond Book.

Chap. I.

NOw I am come to the Engliſh Colledge, at *Valladolid* in *Spaine*: where, at my firſt entrance, I ſaw *terribiles viſu formas*, terrible ſhapes, and repreſentations. For, people are no ſooner entred into the Colledge, but they are put in minde, what the Jeſuits have ſuffered in *England*, for the Catholike faith; in this manner. There ſtand in an open place before them, as they enter, the pictures of Father *Garnet*, (that ſuffered in the matter of the Gunpowder treaſon) and others: wherein great Knifes are pictured opening their breſts, to their very hearts, the blood running out in abundance. And the Spaniards

ards doe make faces, when they ſee them. S. *Cyprian* was not of their faith, who writeth, *Vt appareret, Innocentes eſſe, qui propter Chriſtum necantur, infantia innocens ob nomen ejus occiſa eſt:* That it might appeare, thoſe who dye for Chriſt ſhould be harmeleſſe, his very firſt Martyrs, baptized in their bloud, were innocent children. And if I remember aright, as men goe farther into the Colledge; there offer themſelves to their eyes, pictures of late perſecutions in *England:* where they have pictured us in print, throwing the Papiſts, being covered with beaſts skins, to doggs: but their invention hath ſome ground, in the Primitive Church. Some things I learned in this Colledge, which brought me into an extreame loathing of the Jeſuits: As, that a Jeſuite preached in a publike Aſſembly, the fall of the houſe in *London*, upon the Papiſts, aſſembled in *Black Friars*, to have beene cauſed by the Puritanes, who did undermine it. And that in the time, when the Gunpowder treaſon was in hatching, a Secular Gentleman came from *England* to *Valladolid*, where the Court was then reſident; and lodged in the Colledge: And his buſineſſe was, to ſollicite the Councell of *Spaine*, for ayde towards the perfection of the Plot: but the Councell would not yeeld, anſwering,

S. *Cypr. ep.* 24.

ing, that ſuch a caſe might in time, be their owne. And yet, the Jeſuites would now faine put upon the world, that the Plot was not intended, or as much as fore-knowne by them. Let God witneſſe for me; that in this Colledge, I heard two, whereof the one was a Jeſuite, the other, a Jeſuited Scholler, talking after this manner. It was very neere, ſaid the Jeſuit, that I ſhould have beene one in that Plot of the Gunpowder treaſon; and though it was diſcovered, I would to God, I had beene one of the ſufferers in that cauſe. I, ſaid the Scholler, now it tooke no effect, every one ſpeaks againſt it; but had it beene proſperous in ſucceſſe, it would have beene extolled to the Heavens, by all our ſide. Let every man take his own way: It is my beliefe, that the Jeſuits were the firſt Plotters of it, & the chiefeſt Actors in it. Another reaſon, which here created in me, a loathing of the Jeſuits, (to paſſe by, many others) was; becauſe I heard it, and ſaw it come reeking from an Arch-Jeſuits mouth; that the Converſion of *England* to them, could never be effected, but by blood. And it hath not beene knowne (ſaid he) that ſo ripe hæreſie was ever ſuppreſſed, but by the ſhedding, and effuſion of much blood. The man look'd bloodily, when he ſpoke it. But my Maſters, and you that with me, have pro-

protested against the corruptions of the Church of *Rome*; one question: What security can wee promise to our selves, that are beset in all places, with such bloody Butchers of men: one of whose chiefe Principles it is, that we must be layd wallowing in our owne blood, or they cannot compasse their much desired ends? I have stay'd too long, from the relation of one passage: In the first voyage of the English to *Cales* in *Spaine*, be like, one of our Souldiers, seeing a faire Image of the Virgin *Mary* in one of their Churches, and thinking to prevent their farther worship of it; cut it more then once, over the face with his sword. The English Navy being gone; order was presently given, and taken, that whereas such a gallant Image of the Virgin *Mary*, had beene irreverently abused by the English, the English againe should use it reverently. And it was presently sent to the English Colledge in *Valladolid*: where it stands over the high Altar, with a cut face, the skars yet remaining, as marks of honour; but dressed most richly, and adorned with a pretious Crowne: And this they call, whatsoever they think, our blessed Lady. Shee hath a rich Wardrope, and great change of Gownes: one of white Sattin with gold lace; another of red; another of green Sattin,

tin, and yet another of blew; beſides her cloth of gold, for high dayes: and the worſt day in the week, the Image goes in Sattin (while the poore are naked;) and farther then all this, is as brave in action, as in clothes; for, it works a wondrous ſtore of miracles; but I had not the honour, to ſee one of them. Only, one of the Jeſuits came one day after dinner, haſtily to us Schollers, and told us with much laughter, how he had perſwaded a good old wife, that ſhee was cured of her infirmity by the Virgin *Mary*, though ſhe did not feele eaſe ſuddenly; and that ſhe muſt not faile to bring the figure in wax, of the part cured, and hang it up with other figures of that kind, before the Image, in honour of the Virgin *Mary*, and to preſerve the memory of the Miracle.

Chap. 2.

I Will not have to doe with Controverſie, but as it lyes in my way. For, if I turn my ſtile altogether, from the ſweet and peaceable comforts of the Spirit, to the noiſe, and loud alarums of Controverſie, I am a fiſh took out of the water. And therefore, I profeſſe, if they write a thouſand times, and I anſwer as often; I will never ſtirre a foot, from

from this very ſpirituall way of writing: let them object a diſability on my ſide, or what they pleaſe. The command of Chriſt, to my ſoule; is, Goe and preach; and every thing that comes from mee, while I am I; ſhall be, if it be holy, an act of obedience to that command. But, I loſe time. This Image-worſhip, performed with much bending of the knee, and body; is a learned kinde of Idolatry. *Nicephorus*, entitled by them, *Scriptor Catholicus*, the Catholike Writer, confeſſeth, it was a cuſtome introduced firſt, in imitation of the Pagan Idolators. But who can give a law of religious worſhip, which took not beginning from Chriſt or his Apoſtles? God forbiddeth all worſhip of this ugly ſtamp, in thoſe holy words of the law: *Thou ſhalt not bow downe thy ſelfe to them, nor ſerve them.* We ſee, that the prohibition impoſeth a tye upon the outward geſture. And their anſwer will not hold together; that we are onely commanded, not to make, or bow downe to an Image, which wee make as well our God, as our Image; and bow to, as to our God: becauſe God in his law, immediatly addeth: *For I the Lord thy God am a jealous God.* Jealouſie in us, is a ſuperfluity of love, and being mingled with feare, and ſuſpition; ſearcth every ſhadow, and appearance of

Exo. 20 5.

neglect,

neglect, and ſuſpecteth every likeneſſe of evill. And therefore, howſoever they change the phraſe, and plead, that the worſhip dwelleth not in the Image, but lodging as it were, at the ſigne of the Image, goeth on her journey to God, and to the Saint: Yet God, being ſtill a jealous God; his jealouſie will be very fearefull, and ſuſpitious of all worſhip, which is not directed the next way to him: for, though his love be cleane from all defect; acting with us, now his part is the jealous Lover. And what a puzling is here, of ignorant peoples brains, with theſe *ordinations*, and *terminations*? And this holy parcell of holy Scripture, *Joſephus* the Jew with us, maketh a part of the ſecond Commandement. But, with what threats, and promiſes, God keeps us to the keeping of this Commandement? *Viſiting the iniquity of the Fathers upon the children,* Ver. 6. *unto the third and fourth generation of them that hate me. And ſhewing mercy unto thouſands of them that love me, and keepe my commandements.* The iniquity of the Fathers, ſhall be puniſhed in the children, if they be alſo children of their ſinnes, and idolatrous practiſes: but hee will ſhew mercy unto thouſands, whoſe Fathers abhorred ſuch odious wayes, yea though their children are not inheritors of all their Fathers vertues; becauſe

becauſe hee is more prone to mercy. And as farre as thouſands exceed in number, the third and fourth generation; ſo farre will his mercy be more active, and operative, then his Juſtice. And this odd kinde of worſhip, is exceedingly ſcandalous to all the heatheniſh world of unbeleevers; and eſpecially to the Jews; who yet ake both in body and ſoule, and know they doe ſo, partly for their Fathers old ſins of Idolatry. There ſtandeth a great woodden Image of the Crucifix, in St. *Pauls* Church in *Rome*. But why doe I ſay, it ſtandeth? Alas, it cannot ſtand. Out of which, they teach, that Chriſt talked with St. *Brigit*. And the Curtaine being drawne, the people fall downe before it, and ſigh, and knock their breaſts: and then, the little beads drop. I have ſeene an Image of the Sun, through the mouth of which, in the old time, the devill ſpake to the people. But while I am reaſonable, I ſhall not beleeve, that God would ever ſpeak out of an Image, and tempt ſome to Idolatry; and confirme others in it. And, it doth not ſuit with his greatneſſe, to come ſo neere the devill in his wayes; who long deceived the world, by a counterfeit way of ſpeech in Oracles; and who practiſed to ſpeak in Images, almoſt from the beginning of the world. Indeed, the great Doctors of the

the Church, commonly call the devil, God's Ape; because hee much labours to be like him, that he may passe for him, and deceive with more Authority: But no good man hath ever said in expresse termes, that God doth imitate the devill: for, when wee imitate another, wee learne something of him. And they will not deny, if they be not brasse all over, but, as well their Priests, tutored by the devill, as the old Priests, in imitation of the devill, have spoke to the people from the mouths of Images. And the dressing of Images in silks, and velvets, what is it, but the baby-sport of children? onely, the little childe hath more wit, then to worship his idle Baby. I have seene an old worme-eaten Image of the virgin *Mary* in *Rome*, carried with all earthly pomp and triumph in Procession; to which, the people kneeled, where it came, with as humble submission, as they could have done to God himselfe, if hee had there appeared, with all his Court of Angels, in his Glory: And before this Image, I, because I was somewhat dexterous in observing the State of their Service; was admitted, even to the saying of Masse. Shall man, the living Image of God, worship the senseless Image of a man or woman, being a more ignoble creature then himselfe? As the perfections of all

things joyne hands in God, with an infinite acceſſe of excellence: So the perfections of all things but God, ſcattered in them, embrace one another in man; in a finite, and bounded manner. Man hath being with a ſtone; is, lives, and encreaſes with a plant; is, lives, encreaſes, and is ſenſible with a beaſt; is, lives, underſtands, and is ſpirituall on the ſurer ſide, with an Angell. It is a ſtrange ſaying, but as true as truth: An Angell is more perfect then a man; but a man is enriched with more perfections then an Angell; and comes more nigh to his Maker this way, then an Angel. *David* ſaith of him, Pſal 8.5. *Thou haſt made him a little lower then the Angels.* The Angel indeed, is more compleatly perfect, as being of a finer ſubſtance, and borne with large naturall knowledge, and without the troubleſome connexion of a body. But man is ſtored with a fairer number of perfections; albeit thoſe perfections, which the Angel hath, ſpread farther in faireneſſe, then theſe of man. Shall this faire creature, the noble work of God, worſhip the meane work of man, an Image? which is but aſhes in the likeneſſe of an Image: and which, the Popiſh Doctors confeſſe, if a Papiſt or other perſon, be driven with extremity of colde, hee may burne, to relieve his body. Goe now man, and worſhip

ſhip him, who, when thy body falleth to the poore condition of a ſtone, or block, or of the Image, that men would perſwade thee to worſhip; and ſtirreth onely as it is moved by a living power; and ſhall be left, not a man, but the Image of a man; the Image of God being departed with, and in the ſoule: ſhall acknowledge his owne Image, if not defaced with the worſhip of Images, or other ſinnes; and call thy ſoule, and his Image, home to his reſt.

Chap. 3.

I Cannot come ſo nigh, but I muſt needs have one pluck at the invocation of Saints. By what device can we invocate the Saints, without great injury to Gods glory? For, the more help we crave, and expect from others, though with ſome reference to God, the leſſe wee ſeeme to depend upon God; and want of dependance, be it reall, or rationall and onely in appearance, breeds neglect. And a ſimple wretch, beleeving, that in what place ſoever of the world he is, hee is there heard by his Saint, and his petition granted, and as they teach, more eaſily granted: doe you think, his heart is not vehemently prompted to deifie his Saint? I have

heard an Italian say in *Rome*, (and hee spoke to me, when he said it) being transported with a high thought of the Popes greatnes, so like the greatnesse of God; that hee did exceedingly pitty the poore blind Englishmen, who beleeved aright in some things, and embraced many verities, as, that there is one God, and three persons, and the like: and yet, did not beleeve so plaine, and open a matter, that the Pope is God upon earth. But, they meet me, as I goe: A vile sinner is unworthy to appeare before God in his owne person. Is it so? Why then doth Christ make publike proclamation? *Come unto me all yee that labour, and are heavy laden, and I will give you rest.* Wee must come unto him, that giveth rest. And all must come, even they that labour under the waight of a burdened conscience; they that are in labour, and desire to be delivered of a Hedghog, that wounds, and teares them in their tender inside. The spirits labour, when men are upon dying: and wee that labour to keepe life and soule together, must come to him. And it is God, who, as the Prophet *David* saith, *Humilia respicit in cœlo, & in terra*, looks back upon the humble things of heaven and earth: For, as the low things of earth, are humble in respect of him; so also, the sublime, & high things of Heaven.

Mat. 11 28

But

But he bowes downe his attention to all as the Sun visiteth with equall clearenesse, the garden of flowers, the greene medow, the field of Lillies, and the dirty ditch. One example is eminent. *And behold, a woman of Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on mee O Lord thou Son of David, my daughter is grievously vexed with a devill.* Shee was a woman of Canaan, but, for her unworthinesse, her name is concealed. And shee came out of the same coasts, but what coast, or where her house stood, or whether or no she had a house, wee must not learne. And yet, shee boldly cries unto him for mercy. She gives him his titles, by which she acknowledges his power, and his gentlenesse. For, she calls him Lord, and the Sonne of *David*, a meek man. And shee goes to him for a remedy against the devill, that came to destroy the works of the devill. Her daughter was possessed with a devill: and, *quod possidetur*, saith *Thomas* of *Aquine*, expounding the definition of Eternity, given by *Boetius*, *firmiter, & quietè habetur*: We hold fast, and quietly, the thing we possesse. Yet shee hopes, and feares; and feares, and hopes againe, and in that hope, goes to him couragiously. Now, certainly, hee will come running towards her, and meet her above halfe way.

Mat. 15. 22

Tho. Aqu. 1. p. q. 10. art. 1.

Ver. 23. It is quite otherwise. *But hee answered her not a word.* O poore woman! why then the Popish doctrine will appeare probable. Christ will not answer a word to a vile sinner, speaking in her owne person. Had he but look'd upon her with a compassionate eye, and said, Alas poore woman, she would have called him, Son of *David*, once again. *But he answered her not a word. And his Disciples came, and besought him, saying, Send her away, for she crieth after us.* She follow'd still: and her cries went before her: if hee will not see her, he shall heare her; and he shall know, that she is a woman. His Disciples begin to think, that shee is as much vext with a devill, as her daughter, shee cries so loud; and beseech him to send her away. Ver. 24. *But he answered, and said, I am not sent, but to the lost sheep of the house of Israel.* Poore wretch, what shall become of her? She is lost, and lost againe; lost in her selfe, and lost in her daughter: but shee is not of the sheep of the house of *Israel*. And therefore, if hee be sent to none, but to the lost sheep of the house of *Israel*, hee will never finde her, though shee be lost, and hee finde what is lost. Ver. 25. *Then came she and worshipped him, saying, Lord, help mee.* Make roome, give way there, now she comes. She breaks through the presse, and down she falls upon her

her knees before him; ſhee feares that ſhee was rejected, becauſe ſhe had not worſhipped him; and now, ſhe humbles her heart, and her body; and lifts up her hands, crying, *Lord help me.* Is it poſſible now, that Chriſt ſhould not melt into compaſſion, and thaw into ſweet drops of teares, and mercy? *But he anſwered, and ſaid, It is not meet to take the childrens bread, and to caſt to dogs.* Ver. 26. What? a dog? If ſhee be a dog, ſhee is not a curſt dog. Was ever a dog heard to cry, *Lord help me?* I wonder, ſhe breaks not out: Am I a dog? I would have you well know, I am not a dog, I am a woman. You a man ſent from Heaven, and call a woman dog? Had I beene call'd any thing, but an unclean dog, I had not car'd. I doe not remember, that I ever bark'd, or bit any man. And muſt I now, be call'd a dog? Her language is of another ſtraine. *And ſhe ſaid, Truth, Lord: yet the doggs eat of the crums which fall from their Maſters table.* Ver. 27. The woman will be a dog, or any thing that hee calls her; and ſhee confeſſes, that her place is the doggs place, under her Maſters Table; and all that ſhe deſires, is, that ſhe may lick up the little crums, which fall from his trencher. But Chriſt could hold no longer; his very bowels yern'd; and hee gave her, her full deſire, good meaſure, preſſed downe, and running

ning over. S^t. *Chrysostome*, a great enemie to Popish impositions, shewes plainly, that he was not of the Popes Latin Religion, in these golden words: *En prudentiam hujus mulieris; non precatur Jacobum, non supplicat Johannem, non adit ad Petrum, nec Apostolorum cœtum respicit, aut ullum eorum requirit, sed pro his omnibus pœnitentiam sibi comitem adjungit & ad ipsum fontem progreditur*: Behold the prudence of this woman: she bends not her prayer to *James* (He begins with *James*, the Lords brother, not with *Peter*, and goes on with *Iohn*, the Disciple whom Christ loved, and of all that he names, *Peter* is the last) she doth not make her Supplication to *Iohn*, shee runnes not to *Peter*; she regards not, that the Apostles are all together; neither doth she request any of them: But in place of all this, shee and her repentance goe on to the very fountaine it selfe. And againe in the same Homily, hee strikes downe the Pope, and all his Cardinals at a blow: If thou, O sinner, wouldest have accesse unto God; *Nihil opus est atrienſi servo vel intercessore; sed dic, miserere mei Deus: Is enim te audit quocunq; sis loco, & undecunq; invocetur*: There is no need of any Court-creature, or other, to intercede for thee: but onely, say, Have mercy upon me, O God; for whereſoever thou art, hee heareth

S. *Chrysost. hom.* 12 *de Cananea.*

heareth thee, and from what place soever he is called upon. But the old objection, now it comes: They goe to God by his Saints, as Subjects to their King, by his Nobles and Servants: And because I have begun to mow up their dry Sophistry with Fathers, I will proceed. St. *Ambrose* speaks thus: *Solent misera uti excusatione, dicentes, per istos se posse ire ad Deum, sicut per Comites itur ad Reges. Ideò ad Regem per Tribunos & Comites itur, quia homo utiq; est Rex: ad Deum autem, quem utiq; nihil latet, suffragatore non est opus, sed mente devota. Ubicunq; enim talis locutus fuerit, respondebit illi.* Some are wont to use a miserable excuse, saying, By Saints they may have recourse to God, as by Nobles, to Kings. We therefore by the Kings Officers and Nobles goe to the King, because the King himselfe is a man: But to goe to God, (from whose eyes nothing is hid) there is not any need of a spokes-man, but of a devout soule: For, whereseever such a one crieth to him, he will answer her. And now, this with many others, hath crept on, and at last, stepped out, and stood up for a point of faith in the Church of *Rome*.

S. Ambr. in Rom. 1.

CHAP.

Chap. 4.

IT is my beliefe, that the Invocation of Saints is a by-way, which the devill hath ſought and found, to divert man from the due, and true ſervice of God. All the temptations of the devill, ſaith *Nilus*, are thus and thus ordered, to diſturb or pervert us in our prayers. And, we ſee, hee hath already ſo farre gained ground, that where they offer up a hundred prayers, they give but ten in the hundred to God. And they proclaim it, an infallible ſigne of predeſtination, to flame in devotion to the virgin *Mary*. And where the Church of Chriſt prayeth in divine Service, O Lord open thou our lips; they began their Office of the virgin *Mary*, *Domina labia mea aperies*, O Lady open thou my lips, and my mouth ſhall ſhew forth thy praiſe: till the Pope aſhamed of them and their open lips, ſhut up their lips with ſhame enough. And they ſeldom ſay, praiſe be to God, without a profane addition, and to the virgin *Mary*; dividing their praiſes in the ſame breath, and (it is to be ſuſpected, they are alſo quick, and many ſo ignorant) moſt commonly in the ſame gift of the mind, betwixt Chriſt, and his Mother; betwixt

twixt the Creator, and the creature. It hath bin openly confeſſed to me in *Spain*, that the common people there, for the moſt part, beleeve, that the virgin *Mary* is as really preſent in the Sacrament as Chriſt; and ſome excuſe it, ſaying, that the fleſh of the virgin *Mary* is there, becauſe Chriſt took his fleſh from her. And ſo, it is very neere to certainty, that the ignorant ſort eſpecially, part equally their praiſes & thākſgivings of this cōdition; & give half to Chriſt, & half to his Mother: to whō, I beleeve, Chriſt hath given ſo much in heaven, that ſhe need not part ſtakes with him here. It is the definition of prayer in the Logick of *John Damaſcen* ἀνάβασις νῶ πρὸς Θεὸν, Prayer is the aſcent of the mind to God. Three things are required to every action, that is both perfect and noble. Firſt, the action muſt be of a perfect kinde; and ſuch a one is the action of aſcending. Secondly, the action muſt flow from an honourable beginning, or principle; and ſuch a one is the minde, the moſt pure, and moſt refined part of the ſoule. And thirdly, it muſt tend to an excellent object; and God excells all objects, but himſelfe. I cannot perceive, how God being ſo prone of himſelfe to goodneſſe, that hee hath made himſelfe in a manner, viſible in his creatures: that he ſent his owne deare Sonne from his warme boſome,

Io. Damaſc. lib. 3. de fide orthodox. cap. 24.

ſome, to bleed to death for us: there is now, the ranſome being fully payd, ſo great neceſſity of mediatours, to put the ſweetneſſe, and love of heaven and earth, in minde of his promiſe to Man. For, they cannot enlarge their own glory, by what they doe in Heaven. There is yet, a ſtrong neceſſity of prayers, and other duties on our part. But is there yet, need of Saints, to blow the coals, and to ſtirre up his halfe-extinguiſhed love to man? and all this, when the Son of God, is alſo the Son of man, both God and man, to interpret betwixt God and man, and to deale the cauſe on both ſides. *One Mediator betweene God and men, the man Chriſt Jeſus:* as St. *Paul* writes to *Timothie*. One Mediatour, both for the maine matter of reconciliation, and the continuance of it. It is added, *the man Chriſt Ieſus*, that we may goe boldly to him; we men, to the man, Chriſt Jeſus. It cannot be denied, but hee ſits at the right hand of God, and makes interceſſion for us; and if ſo, why ſhould any be joyned with him, in maintaining the continuance of the league betwixt God and man, which he made? I meane, any that we muſt looke up to, and that ſhall deal the ſame buſineſſe in the ſame place, and with more aſſurance of reconcilement, then he. The Miniſter is a Mediatour betwixt God and Man; but not one,

1 Tim. 2. 5.

one, that is inviſible; and above, as God is. Certainly, God could have given his bleſſings, without the motion of prayer; but the device was, to exerciſe us in humility, and obedience towards him, us here below; and in the performance of charitable offices towards our neighbours; for our greater advancement hereafter. And ſhould it be freely given to them, to the Papiſts, that the Saints expreſſe their charity to us, in praying for us; it will not preſently follow, that we muſt be Petitioners to them: For, they may pray for us, that is, for the atchievement of our laſt end; and yet, not know the particularities of our conditions; and not be able to heare our prayers. It is a great way to the place where the Saints dwell, and we pray ſoftly. And therefore, God heareth us, becauſe he is every where, *Intra omnia, ſed non incluſus; extra omnia, ſed non excluſus,* ſaith *Iſidorus*, within all things, but not ſhut in them, without all things, but not ſhut out of them. And although the Saints ſhould behold in the viſion of God, in whom are all things, what we doe, and pray for: yet ſtill they are finite, and their powers limited. And if the whole world, ſhould pray to a Saint at the ſame time, it would be a great imployment, to give hearing to all the multitude. He that *Iſid.*

ſees

ſees him, who ſees all things, ſees but a little of what hee ſees, that ſees all things; And the bleſſednes of the ſeers, doth not ſo much, as partially conſiſt, in the ſeeing of what is done below: And that God imparteth to them, any ſuch revelations, by which they may appeare to us, ſo like to him; wee are not warranted to beleeve. I rather think, that the wills of the Saints and Angels in Heaven, lye faſt aſleepe in the will of God. No Saint would grieve for his Father, though he ſhould know, he is now broiling in the moſt ſearching flames of eternall fire: becauſe his will is wholly reſigned to the firſt, and ſuperiour will in the order of wills, the will of God. He grieves not for him, becauſe the ſentence of God hath paſt upon him; and the ſentence is irrecoverable, becauſe it is abſolutely will'd. And who can make it credible, that the Saints know, what ſentences are paſt, and what are yet to paſſe? I was borne a poore beggar; When I could not begg; and I live a beggar, and ſhall dye one. My cry ſhall ever be; Good Maſter, my Maſter, and Maſter of all the world; give ſomewhat to a poore beggar, for Jeſus Chriſt his ſake.

CHAP.

Chap. 5.

I Blame exceedingly in the Jeſuits, and others, their neglect of holy Scripture. An old man amongſt them, and a profound Scholler, ſaid in a vaunting way, that hee had never read a word of holy Scripture in holy Scripture, but as he found it ſcattered, and cited in other books. And when I made a Latin Play amongſt them, and (God in his tenderneſſe, forgive me for it) acted the part of a Miniſter, and preached upon the Stage, having took for my text, thoſe holy words of Chriſt to St. *Thomas*, *Bleſſed are they that have not ſeene, and yet have beleeved*: Moving exceſſive laughter at every word; I was not reprehended by them, but highly commended. And in *Rome*, when I compoſed a Play of a mixture of Engliſh and Latin, and ſtill perſonated a Miniſter, though I much profaned the words, and phraſes of holy Scripture; all paſt for very well done. Nothing almoſt, is more common with the Italians, then to frame their jeſts, of the phraſes, or paſſages of holy Scripture: which becauſe they are witty; pleaſe and ſpread exceedingly. It is worthy to be learned, that as in all ſubordinate Sciences, they ſo con- John 20.29

contrive the ſtates and reſolutions of their queſtions, that they may ſerve the better to the ſetling of their Doctrine in Divinity; ſo they have the like ayme, even in their ordinary carriages; if the carriage be capable of it. And running with this byas, they neglect even outwardly, holy Scripture; that in Divinity, they may the more ſeemingly inferre the inſufficiencie of it in the deciſion of Controverſies; forming an argument out of their owne practice; with which argument, though no argument, they are patiently convinced, to whom their practice is a Canon, and indeed, holy Scripture it ſelfe. There came to this Colledge, when I was there, a poore old forlorne Spaniſh Souldier; and his arrant was, to begg an almes. This is ordinary; and wherefore ſhould I relate it? The extraordinary is to come. He confeſſed weeping, to ſome of the Schollers; that he had beene a buſie man in the great Fleet, that came for *England* in Queen *Elizabeths* dayes: and that the heavy hand of God had ſo waighed him downe in all his enterpriſes, ſince the foule attempt of that miſchievous Plot, that he could never proſper in his common affaires: nor yet, ſee any man, who had engaged his perſon in that buſineſſe, that proſpered: I may ad out of his words; that ſeemed not to beare with *Caine*, or like a wan-

wandering Jew, the curſe of God upon his forehead. O all yee true Engliſh hearts, love God, and ſerve him. The Jeſuits perhaps will deny, they had any hand in that Invaſion. But leſt they deceive you, I will tell you ſome news from *Rome*. It is known there, that the Pope tooke, and the Jeſuits gave, the better halfe of the Colledge-meanes, ſold out-right, to the uſe of that Fleet: And that the Scholers were overthrown with the Navy; For, the number of Scholers being great, and now, greatly neglected; part of them, by the fearfull judgement of God, were forced to beg from Town to Town. And I have heard of a great Extremitie, into which ſome of them fell; but the form of it is quite falne out of my mind. Still praiſe thou, God, ô my ſoul. I have read a Latin book in *Rome*, written by Father Parſons (the Jeſuite that I told you, ſate in the Coblers ſtall) after Gods expreſſion to us in the overthrow of the Fleet; where he labours to reduce that overthrow, (as Fa. *Floyd* the Jeſuit, did the fal of the houſe in *Black-friars*) not to an act of Gods good pleaſure, but of his ſufferance: & where with many arguments he encourageth all Catholike Princes to the like attempt; & where he confeſſeth, that the Spaniſh ſhips had many Engl. Prieſts in thē; but

hee ſaith, they came onely, to mitigate and temper the ſeverity of the *Spaniards*; and to give the diſtinction betwixt Catholikes, and Proteſtants. It is very ordinary in Policie, to give faire cauſes for foule ones; *Non cauſam pro cauſa*, That which was not the cauſe, for the cauſe it ſelfe. Every cunning man doth ſo. My memory beares mee witneſſe, I have been told by them; that either at the time of the *Spaniſh* fleet, or of the Gunpowder Treaſon, the Jeſuits thought themſelves ſo ſecure of a ſucceſſe, agreeable to their mindes; That they had caſt, and written, how all things ſhould be ordred in Parliament for their advantage; and for the prevention of differences betwixt them, and the Monks, concerning Houſes. Which was one of the Reaſons, why *Leander Jones*, an Engliſh Monke, wrote his Book concerning the Houſes & Lands in *England*, due to his Order. But now I ſpeak of the Monks; I muſt come to them anon; for I came to thē. Every wiſe, and indifferent perſon, and the perſon, that is but indifferently wiſe; will plainly ſee, that I had reaſonable motives, (and yet, theſe were not halfe) ſufficient to induce a diſcourſing man to forſake the Jeſuits; if not, the Popiſh Religion. But, though I had enough of the Jeſuits, I ſtill deſired to be ſeeing, in the weighty matter

of

of Religion. And of my own accord, I forſook the Jeſuits, and *Spain*; and betook my ſelfe to the Engliſh Monaſtery at *Doway*, in *Artois*. For, I thought, if any where, there was the beginning of the life of Saints, and Angels. I had a companion with me, whom in the journey I found, to have done amiſſe in his departure from the Colledge; but hee is a private perſon, and his fault is private; let him goe, and thank mee.

Chap. 6.

IT is too early to take my leave of *Spain*; Every day came to our eares a new deſcription of the abomination of deſolation in the practices of the *Spaniards*: Their ſins were common talk; and namely, the fleſhly commixtions of men with women, of men with men, can we bend our imagination farther? Of men with beaſts; O moſt holy God! And I remember, a Drunkard did fright me in *England*. Their religious perſons are much tainted with theſe abominable acts of Irreligion. And theſe are not *Spains* ſins onely, but alſo, the ſins of *Italie*, where the Pope dwels; and of *Rome* it ſelf, where his beſt houſe is, & where he is to be ſeen for the moſt part: Why now the ho-

ly Prophecie of the Reverend, and godly Biſhop *Paphnutius*, in the Councell of *Nice*, is come about: and the branding of lawful Mariage in the Clergie, hath put thē on, to breake all the tyes, and ligaments of Nature, and Religion; and to tread deep in the dark, and dirty wayes of miſchief. They have pleaſed, to give out heere, that I marry not, becauſe I judge it unlawfull, and forecaſt a returne to them. But let them know that I remayn free, as from Marriage, ſo from any tye, pulling that way; for two Reaſons.

Firſt, to take off the ſharpneſſe of the ſcandall, which they raiſed of mee, that I changed my Religion for a Wife.

Secondly, becauſe as yet I lie dead and buried in an obſcure Village, where no man that is an Inhabitant, except the Clerke, bringeth a Booke to Church; and where no man is able to judge of my Vocation; or of the wonderfull things, which God hath ſhewed to me, and commanded me to tell upon the houſe-top.

But when GOD in his mercie, ſhall make mee a fixed Star, and ſettle me in a conſtant abode; I ſhall not be aſhamed to marry, as many good ſervants of God, as well ordered as I, have done. I was called to Orders, to the ſweet yoke of Chriſt;

Chriſt; to which the Pope had annexed a yoke of iron: I could not, where I was, put on the one, without the other. The Church of *Rome* did not force mee upon Orders; but ſhee forced mee to put on the iron yoke with Orders. And becauſe I put it on by enforcement, and the enforcement was unlawfull; I may lawfully ſhake it off, and ſay; of all Rules, Scripture is the beſt. A promiſe not regulated by the Word of God, will never be found obligatory.* It will be much for me, to promiſe to God, or to my ſelf, an aſſurance of Chaſtity; becauſe Chriſt hath not bound himſelfe, to furniſh us always with extraordinary Graces. His intention is, to bring us to ſalvation by the common rules of Chriſtianitie; and by Graces, which ordinarily do *gratos facere*, as the neceſſary Graces of Sanctification: In higher matters; as, in Graces *gratis datis*; thoſe of Edification, and the like; he will be always at his own choice. Onely this. The condition was Antichriſtian, the will was forced, not abſolutely, but by a ſlight; and the matter of the Promiſe, was unlawful. Some are Eunuches for the Kingdome of Heaven: but theſe hang from day to day upon Gods extraordinary Grace, which doth not forſake them: they doe not promiſe ſo high a grace to themſelves,

by vowing the performance of a duty, which falls not within their power, according to the ordinary proceſſe; and to which, they are but Gods Tenants at will, in all reſpects.

Chap. 7.

THe *Spaniards* are odiouſly proud, and boaſting both in their words, and carriage. But the Jeſuits have a plaiſter for the deformity; and ſay: The pride of the *Spaniard*, is onely the outward repreſentation of pride, and the acting of a proud man's part; but the Engliſhman is proud in heart, and the true *Lucifer*. But what man, can meaſure *the abundance of the heart*, but by the out-ſide? Their women paint, till they are old; and then, their faces being corrupted, (as God will have it) they are moſt ugly. But the Jeſuits cover this too; ſaying they muſt paint, to keepe their Husbands from other women, and in due reſpect to them.

I remember a word, which an old Monk, and a deep one, ſaid to me, ſpeaking of Religion; Nothing is ſo foule, but words, and diſcourſe will white it over. Saint *Cyprian* was not of their Religion, who introduceth

S. Cypr. lib. de diſcipl. & habit. Virginum.

ceth Christ, saying in the Day of judgment, of such a painted Sepulchre, *Opus hoc meum non est; nec imago hæc nostra est:* This is not my work; nor is this, my Image. I do not like the Cruelty of the *Spaniards*, who burned a man, differing from them in opinions, part after part, limbe after limbe, beginning at his toes, with a slow, and gentle fire: till hee was driven into such horrible outrages of desperation, that he cryed out with a lamentable tone, and asked the people a hundred times over, if they would send Letters to the Devill; for hee was going, (he said) and would carry them. They say, their intention was, to convert him. But, Lord deliver my body, and my soule, from being converted by them. All in God, is most excellent; but wee call that, more then most excellent in him, which We are best acquainted with, his mercy, and his Gentlenesse. And, not to be like God in that, in which he most shews himself to us, is high neglect. You see, I take but heere and there, and where I take, I do but touch. I will keep some thing for hereafter, to be used if they goe on to trouble the peace of my sweet reposall in the bosome of my deare Mother; the Church of *England*. In *Spain*, according to the Law of the Realme (but not according to Gods Law) if a man

finde his wife in the actuall commiſſion of Adultery, he may kill both his wife, and the Adulterer.

✶ The Jeſuits know a Gentleman, who ſent a diſh of hot meat covered to a Friary, the ſhaved head of a Friar; and it was preſented to the Friars being at dinner; with this Meſſage, that ſuch a Gentleman, a good Benefactor of theirs, had ſent them a diſh from his Table; and many thanks were given, with acknowledgment, that they were much beholding to him, and alwayes bound to him by new favours. But the Meſſenger, uncovering the diſh, began with the other end of his Meſſage, and fairely told the Friars, that as many of them as came where he was found (for, he had ſpared his wife) his Maſter would ſerve with the ſame ſawce. Had this Friar married, hee might have died with his head upon his ſhoulders.

Upon the laſt good Friday, which I ſaw in *Spain*; the upper part of a Church fell, ſtanding in a Town, not far diſtant from us. And, as the manner is, the women ſitting in the body of the Church, many of them were oppreſſed. The Preacher, ſeeing it when it firſt yielded, turned to go downe: (the Pulpit was joyned to a ſide pillar:) but he was beaten down, and loſt the uſe of both his

his legs. The noiſe went preſently abroad, and brought in, all ſorts of people. And, the women wearing many Rings, they pulled them off, and where they came not at the firſt pull, cut off their fingers, when many of them were alive, and onely ſtunnied. And preſently came downe another part of the roof, and deſtroyed them, and their crueltie. This is the day, when the Croſſe is adored, crept to, and kiſſed; and brought into the Pulpit, and there ſpoke to. And as my Diſcourſes are altogether occaſionall; ſo, heere, in place of theſe follies of Devotion, I will give matter of Meditation for this, and other good times.

MEDIT. I.

CHriſt being promiſed to the ſicke, and wounded World, in thoſe acceptable words, *The ſeed of the woman ſhall bruiſe the Serpents head*: God in his wiſdome, ſuffered the World to walk many hundreds of yeares, by the twilight of Nature: And then alſo, there was a Church, and *Melchiſedech* was a Prieſt of the moſt high God. The breach of this Law, bringing a deluge upon the whole World, and an overflow of corruption upon Faith, and Manners: God gave

Gen. 3. 15.

gave an addition of the written Law. But that likewiſe, little helping to the perfect cure: and the World having now fully ſeene in the Glaſſe of long Experience, that man of himſelfe, was altogether unable, and that there was extream need of a Saviour; God ſent his own and onely Son, in the fulneſſe of time; *the Prince of Peace*, when the World was ſetled in a firm peace; to promulgate the Law of Grace, a Law which bindeth, *vinculo pacis*, with the bond of peace. And when both the Law of Nature, and the written Law, paſſed by the manifold neceſſities of the miſerable world; the good *Samaritan* performed all the buſineſſe, with a little Balſam. It is generally true, which is commonly ſaid, that example doth more forcibly move, then words. For, it is not onely true of ordinary words, delivered by the tongue, the hearts Interpreter: but alſo, of that great Word, the Son of God: by whom wee were not ſo ſtrongly, and efficaciouſly moved, when *in the beginning was the Word, and the Word was with God*; and when he remained inviſibly with the Father: as when *the Word was made fleſh, and dwelt among us*. Every man was loſt, and loſt before he was found, and loſt for ever: and a great Father without a Father, ſent his Son, being alſo a Son without

Eſay 9.6.

John 1.1.

Verſe 14.

out a Son, and without a brother (for there could not be many ſuch Sons) to labour till hee dyed, in the recovery. And leſt vaine men ſhould ſay, God made the World, indeed a goodly piece of work: but alaſſe, he brought about all this fair diverſitie of building, with a word or two, & a word is ſoon ſpoken. He ſaid, let there be this, & let there be that, and both that and this came preſently, and ſhewed themſelves: but hee did not labour, he did not ſweat in the performance: his works are great, but they are not painfull. Dealing now, the great work of our Redemption, hee labours to extinguiſh the flames of ſin, with teares, (for, hee was often ſeene to weep, but never to laugh) with ſweat, with bloud; with ſweat of bloud. And as the Unicorne is taken in the Wilderneſſe, by laying his head in a Virgins lap, and there ſleeping, till he is bound, and carried away with his precious horne, the ſovereigne cure of poyſon: So while Chriſt laid himſelfe down in the Virgins lap, hee was bound and carried away, to be the onely cure of ſpirituall poyſon. No marvell now, if the whole World favoured the time of his birth, and the great Sea was at quiet, while the little Halcyon was in building her Neſt.

No marvell if, as in his eternall generation,

on, he hath a Father without a Mother; ſo, in his temporall generation, hee came of a Mother without a Father; and from her, into the World, without opening the doore in his entrance. No marvell, if the Kings of the Eaſt, animated with the prophecies of *Iob*, or *Balaam*, came haſtily to him, under the ſtrange conduct of a new-made Star. No marvell, though as hee entred into *Egypt*, the trees, to which, others bowed, and gave idolatrous worſhip, bowed themſelves to worſhip him: and though the Idols fell in pieces. No marvell, if Oracles loſt their voices; and that of *Apollo* anſwered *Auguſtus*, *Me puer Hebræus*, *&c.* An Hebrew Boy hath ſilenced mee: and no marvell, if a falſe God complained the very day of Chriſts paſſion, to certaine Mariners at Sea; that he was now utterly deſtroyed. For, that, to which, theſe wonders were directed; or, from which, they were derived, was it ſelfe ſuperlatively wonderfull: The Son of the Ever-living God, being life it ſelf, died for us.

MED.

MEDIT. 2

THe terms of Divinitie are to be taken into the mouth, as the Canoniſts ſpeak, *cum grano ſalis*, with a grain of ſalt, that is, wiſely taſted, and underſtood: otherwiſe, they will not prove good nouriſhment. The Son of the living God was crucified; and being God, was crucified: but God was not crucified. Saint *Paul* ſaith, *Had they known it, they would not have crucified the Lord of glory.* But hee doth not meane, that the Lord of glory was crucified. For, the nature of the Deitie is not paſſible; neither is glory lyable to pain: As likewiſe, it is ſaid, *No man goeth up into heaven, but he that came downe from Heaven, the Sonne of Man.* And yet notwithſtanding, it was onely the Son of God, that came down from Heaven: for he was not yet, the Son of Man. In reſpect therefore, of the perſonall Unitie in Chriſt, the things which are proper to God, are ſometimes referred to man: and the things, which pertaine to man, are aſcribed to the Divinity. It is a ſimilitude much approved in the Councell of *Chalcedon*; As, when the body of man ſuffereth, the ſoule indeed knoweth that, and what the body

1 Cor. 2, 8.

Conc. Chalc.

body ſuffereth; but in it ſelf, remayneth impaſſible. So Chriſt ſuffering, in whom, the Godhead was; the Godhead in him, could not ſuffer with him. If, as in God there are three perſons, and one nature; and three perſons in one nature; ſo in Chriſt, we conſider two natures in one perſon; and lay them out to their proper acts; all is eaſily perceived. Excellently, *Cyril* of *Alexandria*, alleaged in the firſt generall Councell of *Epheſus*, *Factus eſt homo, remanſit Deus, ſervi formam accepit, ſed liber ut filius, gloriam accepit, gloriæ Dominus, in omnes accepit poteſtatem, rex ſimul cum Deo rerum omnium*: He was made man, but he continued God, he took the forme of a ſervant, but he remayned free as a ſonne, he received glory, but was the Lord of glory, hee received power over all, but was King, together with God, of all things. With what a ready finger, the holy Evangeliſts touch every particular ſtring, in the dolorous diſcourſe of our Saviours Paſſion? They were not ordinary men, drawn every way, with carnall deſires; but extraordinary perſons, carried aloft upon the wings of a divine ſpirit. For, in the relation of thoſe things, which manifeſted the glory of Chriſt, and pertained to the demonſtration of his God-head; they do not ſtay; they give a naked declaration,

Cyr. Alex. in Conc. Epheſ. 1.

ration, and paſſe to that which followeth. But in the cloudy matters of his diſgrace, and eſpecially, in the Funerall Song of his Paſſion; they are copious, and full of matter. Which, if they had vainly affected the glory of the World, they neither ſhould, nor would have done. Thus evidently ſhewing, they did not glory in any thing, but with Saint *Paul, in the croſſe of our Lord Ieſus Chriſt.* Saint *Luke*, opening the glory of Chriſts Nativitie, openeth and ſhutteth all, as it were, with one action: *And ſuddenly there was with the Angel, a multitude of the heavenly hoſt praiſing God, and ſaying, Glory be to God in the higheſt, and on earth peace, good will towards men.* Luk. 2. 13, 14. That ſtrange comming of the Wiſemen, or Eaſtern Princes; Saint *Matthew* comes as quickly over: *And fell down, and worſhipped him: And when they had opened their treaſures, they preſented unto him Gifts, Gold, Frankincenſe, and Myrrhe.* Mat. 2. 11. In blazing the Transfiguration of Chriſt, they put it off without any blazing figure, without a transfiguration of words: as willing onely to inſinuate, that Chriſt opened a chink of Heaven, and gave a little glympſe of his glory before his Paſſion, to prepare and confirme his Diſciples. And forced at laſt, upon his Aſcenſion, it fals from them in ſhort, *Hee was received* Mar. 16. 19

up

up into Heaven. All which, they might have amplified by the help of their infused knowledge, which virtually contained the inferiour art of speaking; with glorious descriptions. But in the dolefull Historie of his Passion, wee have a large discourse of apprehending, binding, judging, buffeting, whipping, scorning, reviling, condemning, wounding, killing; and if any thing slip under the rehearsall, it is to be a scarff over the face, and to shew, the griefe could not be expressed; and moreover, to stirre mens thoughts, to expresse more in themselves: to which, wee may referre that of Saint

Luk. 22.65 *Luke, And many other things blasphemously spake they against him.* These blessed Evangelists proved themselves to be the true Disciples of Christ: For Saint *Matthew* saith,

Mat. 16.21 *From that time forth began Iesus to shew unto his Disciples, how that he must goe to Hierusalem, and suffer many things of the Elders, and chiefe Priests, and Scribes, and be killed, and be raised again the third day.* The Resurrection had but a very little roome: and it should have had no roome; had it not fitly served, to sweeten the relation of his sufferings. Hee did not much stirre his head in his passion, without a Record, without a Chronicle. Saint *Iohn* saith,

John 19.30 *hee bowed his head.* And thus doth the flower, when it be-

beginneth to wither. *Hee bowed his head, and gave up the ghost.* He bowed his head. Stay there; it is too soone to give up the ghost. Father of Heaven, wilt thou suffer this? O all yee creatures, help, help your Creatour. But, they stir not; because he hath bowed his head; the most high, and most majesticall part of his body. Did hee bow his head? Hee, the great God of Heaven, and of the World; betrayed by his owne Disciple, crucified by his owne people, led by him to the knowledge of him, when all the World was given into their own hands; and brought by a strange, and a strong hand, out of *Egypt*, the house of bondage, the black figure of this World; into the Land of *Canaan*, the Land which flowed with milk and honey, the beautifull Emblem of Heaven? Did hee bow his head, no instruments but his own creatures, being used to his destruction; when the weighty sins of the whole world were laid upon his guiltlesse back; and when he could in one quick instant, have turned all the World to a vain, and foolish nothing? And shall one of us dirty creatures, frowne and be troubled, lift up the head, speak rashly, and kick against the thorn, moved by every small, and easie occasion? Shall we murmure, and trouble all with the smoake, and flames of angry

words? As thus, (for the deceits of the Devill are wonderfull) If that Miscreant, that shape of a man, had not put my honour upon the hooke, I had not beene troubled. Such another man is not extant, me thinke, hee has not the face of an honest man. The carriage of his body is most ridiculous. God forgive me, if I think amisse: my heart gives mee, hee never says his prayers. Pray God, he believe in Christ. This makes the Devil sport. What are we? How soone we take fire? how quickly we give fire? how long we keep fire? In what mists, or rather fogs wee lose our selves? Why did God send some of us now living, into the World, and not rather create us in glory; if he did not mean, we should passe through a field of thornes, into a garden of flowers; through the Temple of Vertue, into the Temple of Honour; by pain, to pleasure?

Medit. 3.

HE *gave up the ghost*. They say, men that die, give up the ghost. Did Christ die? It cannot be. Yes: and more. He died willingly, like a meeke Lambe sobbing out his life. For, hee gave up the ghost; it was not taken from him. And therefore, a good man hath not feared to say, that Christ held his life by mayn strength, some little while, beyond the date of nature; that it might

not leem to bee taken from him by force of armes. *Greater love hath no man then this, that a man lay downe his life for his friends.* Joh. 15. 13. Life is the last of all our possessions in this World: and laying downe life, wee lay downe all: and love, that layes downe all for one, loves one better then all. It was an unspeakable act of love, & not sufficiently utterable by the great Angels of heaven, that the most glorious Majesty of God, not capable of pain, nor yet able with all his power, to inflict paine upon himselfe, should come down, though not in his Majesty, and close with a body subject to pain: in which, hee would experimentally know all that, which man could bodily suffer: and more then all: for, no man ever suffered in such a delicate constitution of body: and therefore, no man ever endured such rage, and vehemencie of pain. O Lord, whither do'st thou come? wee are creatures, yes truly, bodily creatures; we must be fed, cloathed and kept warme: we are lyable to paine, and shak't with a little pain, we turn colour from red to pale. Lord, the Angels, they have likewise fallen, and their nature is more noble; as being free from grosse, and earthy matter. What inforced thee to put thy selfe in the livery of our fraile nature? thy love, thy will, thy most [illegible] will. Looke upon him, O my soule,

thou daughter of *Jerusalem*; look upon thy dear Friend, who died temporally, that thou mayest live eternally; and who, out of his singular tendernesse, would not suffer thee to burn in Hell, for a hundred yeeres, and then recover thee; by which notwithstanding, he might have more imprinted in thee, the blessed memory of a Redeemer: but expresly required in his Articles, that if thou wouldest cleave to the benefit of his Passion, thou shouldest never come there: now look upon him. Hee hangs upon the Crosse, all naked, all torne, all bloudie; betwixt heaven & earth, as if he were cast out of heaven, and also, rejected by earth: betwixt two thieves, but above them, *tanquam caput latronum*, as the Prince of thieves: hee has a Crown indeed, but such a one, as few men will touch, no man will take from him; and if any rash man will have it, hee must teare haire, skin and all, or it will not come: his haire is all clodded with bloud; his face clouded with blacke and blue; his eyes almost sunk in the swelling of his face: his mouth opens hastily for breath, to relieve decaying nature: the veins of his breast rise beyond themselves; and the whole breast rises and falls, while the pangs of death doe revell in it. Behold: hee stretcheth out his armes to imbrace his Persecutors; and they

they nail them to the Crosse, that he cannot imbrace them. Look you: hee sets one leg before another, with a desire of comming to them: and they naile his legs together; that he cannot come. Now trust mee, hee is all over, so pittifully rent—I wil think the rest. My soule, this, Christ did for thee; and this, Christ would have done for thee; if thou hadst been the onely Sinner, and wanted his help. What a grievous mischiefe, is sin? by which, this great, great? I have not words: most great, most glorious passion of Christ, is trod under foot, and spoiled of the latitude of its effect: and which maketh Jews of Christians. For, by sin Christ is every day crucifyed by mee; every day forced to bow his head, and give up the ghost. I have farther to goe. If from the price, and qualitie of the medicine, wee may in reason, draw arguments, to prove the state, and condition of the soare: Sin is indeed, a grievous wound: I never heard of such another. *Agnosce, ô homo,* saith Saint Bernard, *quàm gravia sint vulnera, pro quibus necesse est, Dominum Christum vulnerari:* Acknowledge, ô man, how grievous those wounds are, for which it was necessary, our Lord Christ should be wounded. He goes on: *Si non essent hæc ad mortem, & mortem sempiternam, nunquam pro*

S. Bern. Serm. 3. de Nativit.

eorum remedio Dei filius moreretur: Had they not beene even to death, and to eternall death, the Son of God assuredly, had never given his deare life for the remedie. If I go to the depth of it: the Jewes did not kill Christ, sin killed him.

Medit. 4.

AS sin killed him, so he killeth sin. Then let every sinner come, & my self with them: and open his wound, and receive his Cure. The young of the Pelican are stung by a Serpent, and shee bleedeth upon them, even the blood, wherein her vitall spirits harbour. Is a man a Drunkard? Let him soberly consider, what haste hee makes to purchase a Fever, or a surfet; which might suddenly passe him away to hell: let him ponder, how often hee hath drowned reason, and grace, and quenched the fire of Gods Spirit in himself; how often hee hath bowed Gods good creatures, and put them besides the just end of their Creation; and how often in his cups, he hath defiled Gods white, and holy Name, and beat hard upon his patience: and let him now come hither, and give all again, in teares, and cry with the Centurion in the Gospel, *Lord, I am*

Matth. 8 8.

not worthy that thou ſhouldeſt come under my roofe: For, my houſe is a ſink of dregs, and lees, and loathſomneſſe: *but ſpeake the word onely, and my ſoul ſhall be healed*. And truly, ô thou that didſt complaine of thirſt upon the Croſſe, I will hereafter, thirſt with thee. Is a man a covetous perſon? Let him ſearch the Scriptures, and learn what Saint *Paul* learned in the third Heaven, that *the love of money is the root of all evill*: For, what evill will not a man commit, to get the money which hee loves? and money being ill-got, is not well ſpent; and ſooner, or later, *The love of money is the root of all evill*. Let him think, how he ſweats, and breakes himſelfe in catching flyes; in gathering dirt and trifles, which give no ſetled reſt to his deſire; and, to uſe the words of a good one, *quibus, ſolutus corpore, non indigebit*, which when he hath laid down his body, he ſhall not have, or have need to have: And let him now come hither, and be fully ſatisfied with the unvaluable riches of Chriſt his precious death: let him take off his heart from paſſing riches, and betroth it to Chriſts paſſion: let him looke upon him with the eyes of faith, and conceive, in what a poore, and neglected manner, hee hangs upon the Croſſe; and lament for his owne manifold oppreſſions of the poore: let him

1 Tim. 6. 10.

Diodor. apud Max.

pitty the deſolate nakedneſſe of Chriſt, and in his abſence cover the naked: and let him ſay, Sweet God, I doe heere lay downe all my vain, and boundleſſe deſires, and wholly deſire thee, and nothing but thee, and nothing with thee, but thee. Is a man, a burning fire-brand of rage, and anger? let him underſtand, that *ira furor brevis*, anger is a ſhort madneſſe, and a long vexation; that it ſubverteth the whole work of Peace, and all the fabrick of piety in the heart: robbeth it moreover, of the ſweets of life; and leaveth a man, a ſilly man, to be the daily ſubject of other mens laughter, and ſcorne: let him conſider, that the God of peace, dwelleth not in a troubled & diſcontented ſoul: And let him now come hither; & the ſhedding of this bloud, ſhal ſatisfie, & ſtill his anger: for, the bloud of Chriſt will breake the Adamant of his heart, and let out the paſſion; hee hath cruſhed water out of a Rock: For what Lion-hearted man can be angry, when hee calleth to mind, how this innocent Lambe, heaven and earth being moved above and beneath him, remained calme in the midſt, and died in the fulneſſe of content and patience: and let him ſay, come, O come, great example of ſweetneſſe, open thy armes wide, wider yet, yet wider, that I may run into the Circle of thy

ſweet

sweet imbraces. O my beloved Lord, I am a spotted Leopard; and yet I am not, for, I am all black: and one drop of thy cleane bloud will transform all into perfect beauty. O God, how beautifull are thy Tabernacles? I will prayse thee in *Jerusalem*, the holy Citie of peace. Is a man, a back-biter, or a talkative person? Let him seriously think, that he hath out-done the Basiliske, and killed where and when hee hath not seene: let it sinke into him, that hee scattereth coles, and is able to set on fire a whole Kingdome: for, if all were known to all persons, that is done and said; the dearest friends would bare of their love, and there would be little, if any friendship amongst men: let him observe, that words which have flown out of one mouth, flie from one mouth to another, and never leave flying: & let him now come hither, & look upon him, that opened his mouth in speech, but seven times in three long houres upon the Cresse; when happily another would have roared in the extremity, and have declamed against the ravenous greedinesse of the Jewish cruelty: let him here admire in silence; for, hee will see that, which, if hee would speak, he could not speak worthily: let him here contemplate him, that knew the darke hearts, and secret sinnes of all the world,

world, and yet, did not reveal them to his tongue: And let him say; Deare Lord, and Master, I perceive now, that I am not master of my brother's good name, and that I ought not to break silence, and speak every true thing; and though my neighbour hath stained his credit in one place, yet, if it be not wholly prostituted by him, if it be not a general, publike and over-spreading stain; I may not recount his weakneſſe in places, where his good name is firme, and entire, or at least, not bruised in that part. O my blessednesse, I will make a covenant with my lips, and a branch of the covenant shall be, *My lips shall praise thee*. Is a man a lover of pleasure? Let it enter into his heart, that as money profiteth onely, when it goeth from us; so pleasure delighteth only, when it passeth; and that it passeth, as it commeth; and that never any earthly pleasure, did please when it was past: let him keepe in his minde, that whosoever is overcome with the vain ticklings of pleasure, is more busied in the exercise of those faculties, which he hath common with beasts, then of those, in which he is like to Angels, and in the inference, is a man-beast; and let him believe, (for, it is certainly true) that the greatest pain, grief, and torment, which Christ suffered on the Crosse, and all the time of his

life, rose from a fore-sight, in which hee beheld, how many would doat upon the short, and lightning flashes of the World; and how few would cleave to the great, and ever-during benefit of his passion: and let him now come hither, and fix upon him, whose whole life was a map of misery, and a sad history of pain; who as he hung upon the Crosse, suffered most heavy pains in every small part of his body, died in pain, and left to his Church, a large legacie of most painfull sufferings: and let him say, O thou true lover of souls, I will henceforth pursue pain, more then pleasure; I will prove my selfe to be a naturall member, and suffer with my head: O goodnesse, make me conformable to thee; and though I weep, and bleed, and beare crosses, and though I am born up my selfe from earth, and all earthly pleasure, on a Crosse; I shall not repine at my condition; because the servant is not more worthy, then his Master. Come all kinds of Sinners, come on, come neere the Crosse; take a full view of this bloudy sacrifice, offered once for all: touch it, lay your hands freely upon the wounds and bruises; they belong to you. Come, let us fall down before him, and tell him, of what weake and glassie matter he hath made us, how prone we are to slip, what great enemies threaten

our

our ruine; that the quarrell is, because wee beare his Image, and that weare persecuted even to death, only because wee are like to him; and that in the matter, it is his quarrell. And then, let us humbly dedicate our parts that have sinned, to his service: For doubtlesse, hee that suffered *Magdalene* to wipe his feet with her hair, so often kemb'd, sweetned, tied up in knots; let downe in hooks, and spread in Nets, to catch the careleſſe youth of *Ieruſalem*, and the Country; will not reject you, or mee; or yours or mine. Hee that hath feet, which have beene *ſwift to ſhed bloud*, and quicke in accompliſhing the acts of ſinne, let him kiſſe theſe feet, and beg part of the ſatisfaction, which they have made for the ſinnes of the feet: hee that hath hands, dipped in bloud, and bathed in all the ſinks of miſchiefe; let him kiſſe theſe hands, and beg part of the ſatisfaction, which they have made for the ſins of the hands: hee that hath ſet the caſements of his curious eyes, wide open to vanitie, and never ſhut them againſt vaine, and wanton ſights, let him kiſſe theſe eyes: hee that hath eares, blifred with ſlanders, and blurred with foule diſcourſes, let him kiſſe theſe eares: he that hath a mouth, *plenum amaritudine*, full of bitternesſe, *delictorum mendaciis*, bedaub'd with lyes, and beſmear'd

ſmear'd with oaths; let him kiſſe this mouth, and beg part of the ſatisfaction, which this mouth hath made for the ſins of the mouth: he that hath a heart fraught with ill habits, and alwayes at worke in committing ſinne, let him kiſſe, not with his lips, but with his heart, this wounded ſide; and a mingled drop of bloud and water, from this royall heart, ſhall meet the lips of his heart; while hee beggeth part of the ſatisfaction, which this heart hath made for the ſinnes of the heart. Come all, the dying man refuſeth no living man; you beggar with the cruteh, come forward; no man, woman, or childe is excepted from the fruit of his paſſion. Every one, that is endued with a reaſonable ſoule, hath title to it. It is only required, that we believe in him, and keep his Commandements; (for we ought likewiſe, to give evidence of our faith, by our works.) It is Chriſtian doctrine, which Chriſt teacheth: *As Moſes lifted up the Serpent in the Wildernesſe; even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternall life.* Saint *Leo* ſtrikes home: *Effuſio pro iniquis ſanguinis juſti tam potens fuit ad privilegium, tam dives ad pretium; ut ſi univerſitas captivorum in redemptorem ſuum crederet, nullum tyrannica vincula retinerent:* The powring out

S. Leo.

out of the just mans bloud for the unjust, was so powerfull by way of priviledge, so rich by way of price; that if every captive soul had been in Christ Jesus, hel should not have held one damned soule in it. Who then, can despaire? He permitted himselfe to be fastned to the Crosse, to proclaime, that he could not run away from any man. Presse on boldly, hee cannot stirre. His feet are sure, and therefore, you may be sure, he cannot run away: Nor can he free his feet with his hands, for the hands are as sure as the feet. And if hee were loose hands and feet, poore wounded man, he could not go farre; for, he is now parting with all the bloud in his body. And when hee does withdraw himselfe from those that call upon him, it is onely, that he may give them opportunity to call more earnestly, and that hee may be, more honoured. These are the cunning tricks of Lovers. Saint *Gregory Nazianzen*, writing to his Friend *Nicobulus*, objecteth to him, Φεύγεις διώκοντας, ἴσως νόμους ἐρωτικοῖς, ἵνα σεαυτὸν ποιῇς τιμιώτερον: you flie, when I follow you, loves practitioner, to make your selfe more precious.

S. Greg. Naz. ep ad Nicobul.

MEDIT.

O Lord, how ſhould a poore man do, to paſſe his life in the due, and ſolid conſideration of the great ſecret of Chriſts Paſſion? to conſider, that he would appear to men, in a vile, and deſpicable manner; that he would weare a Crowne of thornes, an old purple Robe, and beare a Reed in place of a Scepter; to be firme occaſions of diſpenſing his heavenly gifts, and ornaments to us: to conſider, how *Pilate* and *Herod* joyned hands, and met in his deſtruction; καὶ συνῆλθε τὰ ἐναντία εἰς ἑνωτικὴν κόλασιν, and contraries concurred to his puniſhment; as Saint *Gregorie Nazianzen* wrote of a Martyr, burned alive in an old Ship, to whoſe death, fire and water did agree: to conſider, how the Sun, as *Dionyſius* declareth in his Epiſtle to his Maſter *Apollophanes*, *in ipſius vera lucis occubitu, lucere non potuit*, in the ſetting of the true Sun, could not ſhine: to conſider, that hee did not take a phantaſticall body in the Incarnation, that hee might ſeeme to ſuffer when he did not, as ſome vainly thought; and that he did not chaſe away the bitterneſſe of his Paſſion by the power of his Divinity, as others

S. Greg. Naz.

Dionyſ. ep. ad Apolloph.

thers imagined; but that hee drew up, and concealed his Divinitie, and gave nature no succour in her pain, when hee giveth to his Martyrs, p[illegible]bove nature: to consider, that all the [illegible]f the body, in which, sins are committed, were in him, accordingly punished; even though the sins were not in him: to consider, that hee stretched out his armes, to imbrace sinners; bowed his head low, to kisse sinners; gave water with bloud, to signifie, that his bloud was able to make white the blackest and most deformed sinners: to consider, that hee died. Hee died, and yet, the World stands, the earth stirs not, and the cruell Jewes are not swallowed alive into Hell. O pietie! O pittie! whatsoever Histories have mentioned, Verses have sung, Fables have framed, is to this a trifle. And is he dead! Good soule, when hee was alive, hee was the best man living: And when hee died, hee died sweetly; he bowed his head to all that were about him, and so died. O the strange inventions of love! O the bottomlesse abysse of love! Unhappy Jews! they sold Christ for 30 pence, & *Titus*, son to *Vespasian* the Emperour, after the destruction of *Ierusalem*, sold them, thirty for a peny: they cried, they forsooth, had no King but *Cæsar*, and the Statue of *Caligula* the Emperour, was

soone

soon brought, & set up in their great temple: they crucified Christ, & were crucified themselves, under *Florus* the President, till there was no roome in the fields adjoyning to *Jerusalem*, wherin to raise a crosse. The death of his forerunner was in like maner revenged: for, the body of the dancing-maid slipped under the yce, while her head was seene to dance above it. And thus God dealt with *Leo* the Emperour (if the Popish Writers doe not juggle with us:) for having took by violence from the great Church of *S. Sophia* in *Constantinople*, a pretious Carbuncle; an ulcer rose in his head, called a Carbuncle, of which, hee miserably dyed. And shall not vengeance be severely taken of those, that murder Christ every houre? I will strike my breast with the Publican, and cry to my selfe; Remember alwayes, when thou art brooding sinne in thy heart, that then thou art breeding a most bloody, and stubborne intention to kill Christ; and that thou, bloudy man, doest to the full extent of thy power, actually kill him; and therefore, thou art a murderer, a murderer of Christ: and it is a wonder, that as thou passest in the streets, the stones doe not cry out from under thee, stop, stop the murderer; stop the man, that kill'd his Master, his Lord, his Redeemer, his Father, his

Zonar. annal. to. 3.

*

O King,

King, his God, and all at a blow. Goe thy wayes, ungratefull world; thou haſt loſt a jewell, of the ſight of which, thou wert not worthy. Good God, how naked the world is, now Chriſt is out of it? for when he was in it, it was very full. O my ſpirit, ſince he is gone, ſolace thy ſelfe with his memory; and being dead, let him live in thee; in thy thoughts, in thy diſcourſe, in thy actions; he will be very ſweet company. And my ſpirit, goe with mee a little. Chriſt being dead, it is pitty, but he ſhould have a Funerall. Let the Uſurer come firſt, with his bags of money, and diſtribute to the poore as he goes. The drunkard ſhall follow with the ſpunge, filled with gall and vinegar, in his hand; and check his wanton thirſt. Then the young Gallant, barefoot-like his maſter; and with the crowne of thornes upon his head. Then the factious and angry perſon, in the ſeameleſſe coat; and carrying the Croſſe upon his ſhoulders. The wanton perſon ſhall beare the rods, and whips, wherewith his Maſter was ſcourged; and fright his fleſh. The ambitious man ſhall goe clad in the purple roabe. The proud Magiſtrate follow, with the reed in his hand. The twelve Apoſtles ſhall beare up the corps with one hand; and with the other, beare every one, the inſtrument of his

his owne death. And the blessed virgin shal goe after, sighing, weeping, and at every other pace, looking up to Heaven. Then *Mary Magdalen*, divided betwixt love and sorrow, with a box of pretious oyntment in her hand; and with her haire hanging readie, if need were, to wipe his feet againe. Then *Lazarus* with his winding sheet upon his neck. And the lame men, whom Christ cured, carrying their idle crutches under their armes. And the blind, with the boyes that led them, comming after them. And then, the great streame of devout people shall follow, with songs of victory over sinne, death, and hell. And all the mourners shall goe, bowing their heads, and looking, as if they were at hand, to give up the Ghost, for the name of Christ. Hee shall not bee buried without a Sermon, and the Text shall bee, *The good shepheard giveth his life for the sheepe.* And [Joh.10.11.
in the end of the Sermon, (not if the time will permit, but whether the time will permit, or not) the Preacher shall take occasion, to speake a word or two, in the praise of the dead party; and say: that being God above all Gods, hee became man beneath all men, the more conveniently to make peace betwixt God and Man: that he was of a most sweet nature; and

that when he ſpoke, hee began ordinarily, with *Verily, verily I ſay unto you*: that hee was a vertuous man, a good liver; for, he never ſinned in all his life; either in thought, word, or work: that hee did many good deeds; for, being endued with the power of working miracles, he lovingly employed it in curing the lame and the blinde; in caſting out devils; in healing the ſick; in reſtoring the dead to life; and that hee dyed a bleſſed death; for, being unjuſtly condemned, mocked, ſpat upon, crucified, and by thoſe whom he came to redeeme from eternall torments; hee took all patiently, and dyed praying for his perſecutors; leaving to them, when hee had no temporall thing to give, a bleſſing for a legacie. The Sermon being ended, and the buriall finiſhed; every mourner ſhall goe home, and begin a new life in the imitation of Chriſt; who choſe a poore, and miſerable life, when hee had his full choyce of all the lifes in the world. And Lord, teach mee to goe after him in his ſteps, at leaſt with poverty of ſpirit. *Amen.*

CHAP.

Chap. 8.

BEing deepe in the conſideration of Chriſts paſſion, and of the worth, and all-ſufficiency of it: I will declare my beliefe in one point. I beleeve, that man may merit: and I beleeve, that men wonder, I beleeve it: I ſhall not eaſily unclaſp from this opinion. Still, I beleeve that man may merit. Doe you aske mee, what? Hell, and damnation (give leave to the tearme;) not Heaven, or the glory of it. But, if we merit hell, why not Heaven? The reaſon offereth it ſelfe: we merit Hell by doing ill, and wee in our owne perſons, are the onely Authors of ill: Sinne is begotten betwixt the malice, and corruption of our owne wills: But he, that is ſaid to merit heaven, is likewiſe ſuppoſed to merit it by well-doing, that is, by the ſolid acts of Chriſtian vertues: and the faire exerciſe of ſuch vertues, proceedeth, not from us, being *ſonnes of wrath*; but from grace in Chriſt Jeſus. And therefore, by what Art can we merit, when that, by which we are thought to merit, is not wrought, and accompliſhed by us; but by the ſtrong, and over-ſwaying force of a ſuperiour power; not forcing our will to a good action, but ſweetly

drawing both to it, and through it. *A te habeo*, ſaith S. *Auſtin*, *quicquid boni habeo: quicquid autem mali habeo, à me habeo:* What good ſoever I have, I have from thee, O Lord: from my ſelfe, the evill. Yea verily, Grace is ſo truly, and ſo naturally the ſupernaturall gift of God, and every degree of it; that a grave Councell, condemning the Maſſilienſes, or Semipelagians, who affirmed, that the beginning of ſalvation was derived from us, and did conſiſt in a naturall deſire, prayer, endeavour, or labour; by which, wee procure the help of Grace, neceſſary to ſalvation, ſaith: *Si quis per invocationem humanam, gratiam Dei dicit conferri; non autem ipſam gratiam facere, ut invocetur à nobis, cõtradicit Iſaiæ Prophetæ, &c.* Whoſoever affirmeth, that the Grace of God is given by our prayers, and not Grace to cauſe, that it be prayed for by us, contradicts the Prophet *Eſay*, or the Apoſtle ſpeaking the ſame thing to the Romans, *I was found of them that ſought me not: I was made manifeſt unto them that asked not after mee.* In verity, if the foure and twenty Elders in Heaven, the place of higheſt perfection, threw downe their Crownes before the Throne of God; aſcribing to him, all glory, honour, and power: the name of Merit in heavenly things, as the word in a true ſenſe importeth,

St. Aug. ſuper Pſal. 70.

Conc. Araus. 2. Can. 3.

Rom. 10. 20.

Rev. 4. 10. 11.

importeth, howſoever they crutch it up handſomly; cannot be ſpoke without a Solœciſme, both in phraſe, and beliefe. The man committed a Solœciſme, that looked and pointed towards earth, when he ſpoke of Heaven. And true Chriſtian humility ought, even to ſpeake humbly. But even the doctrine of the Papiſts is bold, and venturous. Thoſe habits of vertues (ſay they) which God, the Lord of all ſpirituall Treaſure, infuſeth into the ſoule, are produced by God without us, or our ayde, and cooperation: but the acts of thoſe habits, that is, the exerciſes of vertue, are ſo produced by Grace in us, that wee alſo, muſt freely and readily concurre, if we meane to put a price upon them, and make them meritorious, to their production. But the will concurreth not, except enabled with actuall grace; and the childe, I meane the action that is borne, altogether reſembleth grace, as it is a vertuous action; and they will not call it a meritorious action, but as vertuous; and therefore, the merit belongs to Grace, not to our wills, or us; and partly, to the grace, by the motion of which, wee concurre with grace. And it is the opinion of the prime Divines amongſt them, that a work, though very good and honeſt, and true gold; if performed without any paine

and difficulty; if mingled with no gall, no wormwood; may indeed, merit certaine degrees of bleſſedneſſe; but ſhall in no wiſe be ſatisfactory. For, as it is proper (ſay theſe Doctors) to a good work, in reſpect of the goodneſſe and honeſty of it, to be meritorious: ſo it is made proper alſo, by another law; to a painfull, and toilſome work, to render ſatisfaction for ſinne committed. And thus, they both ſatisfie for their ſinnes, which merited hell, and by a ſurpluſſage of goodneſſe, merit Heaven. And very often, the roughneſſe & aſperity, with which God handles them, is greater (they tell us) then the ſatisfaction, due on their part: which falling betwixt God and man, drops into his Treaſury of Indulgences, whom they make halfe a God, and halfe a man; there to lye in the ſame roome, with *the copious redemption* of Chriſt; and be conferred, when, and to whom, his Holineſſe ſhall pleaſe; who, having two Treaſuries, ſeldome gives out of one, but hee takes into the other. They ſeeme to ſtand upon very even tearmes with God, or rather, to goe beyond him; and yet, he hath beene alwayes obſerved, to reward above good, and to puniſh beneath evill. How does the Scripture hold, that we are *unprofitable ſervants*, if wee ſatisfie in a fit kinde, for what wee have

have done; and if wee ſatisfie, both for our ſelves, and others? Here is a faire, and rich harveſt of profit. If ſatisfaction can be wrought by a man, why did not God ſpare his Sonne, and ſend a creature to dye for us? I doe not leane with my whole body, upon this argument. Here is the pillar, & it is one of *Hercules* his pillars, beyond which, we cannot goe: That could not be effected by a creature, becauſe it was the great, and generall payment of ſatisfaction; and God required, the ſatisfaction to be true, and ſufficient: but this, in their opinion, can: and therefore, it cannot take the name of ſatisfaction, without obligation to the ſatisfaction of Chriſt: and to ſhare the titles, and immunities of Chriſts paſſion with him, is a ſtrange kind of pride; from which, Chriſt for ever hereafter, defend my ſoule. It is confeſſed, that the merit of Chriſt, is merit in the rigour of Juſtice, becauſe it [illegible]keth it's worth, and nobility from the dignity of the perſon; and therefore, ſtands not eſſentially, and with both feet, upon the favour of him that accepts it. But the merit of man, cannot oblige God to give a reward. For, God naturally, hath no obligation, to make retribution to a creature. And whereas they ſay, hee hath ſtruck the ſtroke, and made a bargaine, by which, hee hath bound him-

himselfe to retribution: and this bargaine standing in force, our reward is due by Justice: this truly, is the pretious fruit of the divine liberality, and the mercy of God in Christ Jesus, whom *Synesius* calleth, *viscerum ingentium partum*, the birth of huge bowells: who satisfying the infinite Justice of an infinite God, for the commission of sinne, an infinite evill; the cause urged, that the merit also, should be infinite. And if we compare his works, being of infinite valour, with our works; betwixt finite and infinite there is a great (some say an infinite) distance; all say, no proportion. Hath God took all the wayes, that invention can possibly compasse, to make up his full dominion over man; and to hold, and turne all his faculties, by a little string at his pleasure: to lay him low, and make him supple, to take the print of Humility? and shall hee now merit in any sense, not onely, a particular blessing, be it spirituall or temporall; but all that, which God professeth, hee hath to give, Heaven and happinesse; and our sound and sweet sleepe in his soft armes, for evermore? It would be a foolish passage of the worme, and it would deserve to be trod upon; if it should seeke to goe with it's long traine upwards: and it is not sutable with earth, to desire the high place of Heaven.

Synes. in hymnis.

No

No pride is halfe ſo injurious to Gods highneſſe, as when wee are proud of ſpirituall Graces. And the reaſon is good mettall: The gifts of nature, as, health, ſtrength, the readineſſe of the ſenſes; although they are Gods gifts, yet are they naturally due, and proper to the body: but the gifts of grace, are by no law due to the ſoule; for, a man is compleat in the ſtate of a man, without Grace: and Grace, if not of free gift, is not Grace: and therefore, to be proud of them, is eſpecially grievous; becauſe wee are proud of thoſe things, which are altogether heavenly, and which wholly belong to the King himſelfe, and which hee beſtoweth with his owne hands, and which hee moſt freely giveth, and which he hath ſet his owne armes upon, (for, the leaſt degree of grace beares the likeneſſe of God, and his holineſſe) to move in us an acknowledgement of him, as the true, and onely giver. Let S. *Auſten* ſpeak, for hee ſpeaks to God. *Quiſquis tibi numerat merita ſua, quid tibi numerat, niſi munera tua?* Whoſoever numbreth to thee his own merits, what doth he number to thee, but thy owne gifts? In his time, the bold uſe of the word, merit, taught vaine people to number their merits, in the preſence of God, and to his very face. And many hundreds of yeares after, even the

S. Aug. in Confeſ.

the Councell of Trent, forced to deny their owne word, in the ſenſe, and power of it; ſaid of God, *Cujus tanta eſt erga omnes homines bonitas, ut eorum velit eſſe merita, quæ ſunt ipſius dona*: whoſe goodneſſe runnes with ſuch a great ſtreame towards all mankinde, that he permitteth his owne gifts, to take the title of their merits. Away then, with the ſcandalous phraſe of ſpeaking. It is a wiſe fiſh, which preſaging a ſtorme, faſtneth it ſelfe upon a rock. Chriſt crucified is the rock, and upon him will I fix my ſoule; and ſing with S. *Bernard*, *Meritum meum, miſerationes Domini*, The mercies of the Lord, are the whole ſubſtance of my merit. Then, let the Sunne be eclipſed, the earth tremble; let the veyle of the olde Temple teare it ſelfe; and afterwards, let the proud Jewes boaſt of their law, and works; I ſhall be ſecure. There is no danger of Spiders, under this Canopy: he needs not feare a thunderbolt, that ſleepes in the ſhadow of a Lawrell.

Concil. Trid. ſeſſ. 6. ca. 16

S. Bern.

Chap. 9.

1. THe Nunneries in *Spaine*, are not altogether ſo holy, as they deſire us to beleeve. All the Nunns in one houſe, ſeated in

in *Madrill*, were, as the Jeſuits enformed us, diſcovered to be Witches; even when I ſtudied there. And yet, they had gained ſuch an eſtimation of ſanctity, that they were famous for it; but all, by impoſtures. For, they would hang betwixt heaven and earth in the ſight of their Novices; as if they were caught up from the ground in a rapture, or extaſie, and ſo full fraught with heavenly thoughts, that their ſoules putting themſelves on with much vehemency towards heaven, and aſſiſted with Gods helping hand, carried their bodies along with them. And their holy Nun of *Carion*, as I have bin enformed by a Traveller of worth, is proved to have beene a Witch. Their famous Nun of *Lisbon* in *Portugall*, which gave her bleſſing to the old Spaniſh Fleet, lying there at anchor; dyed, confeſſing, ſhe had lived a Witch: and yet, they report, that the wall of her cloiſter, would commonly open of it ſelfe, and the Sacrament, *the King of glory*, paſſe through it, borne by no viſible thing, into her mouth. One thing I moſt highly deteſt, amongſt them; that, in their proceſſions on *Corpus Chriſti* day, they act Playes, full of moſt prophane, and baſe matter, and ſtuffed with moſt ridiculous paſſages; in the wayes where the Sacrament is brought, both before, and after it paſſeth: and

and yet, their Players being of both sexes, are most wicked, and excommunicate persons. And at other times, when the Sacrament is exposed in the Churches; the Country Clownes come, trim'd up, and with their best clothes on, and dance by the high Altar before it; in imitation of *David*, that danced before the Ark; and the people stand about them, as they doe in our Country Townes at their Summer sports: only, the Altar-side is cleare. And whereas the people were infected with an evill custome, of giving reprochfull names one to another, as they met occasionally in the high-wayes: the Pope hath taught them a Salutation, and bound a sufficient Indulgence to it, *Alabado sea el santissimo sacramento*, Praised be the most holy Sacrament; which words they usually pronounce one to another, as they meet. But I would, he had taught them to say something, which he had learn'd of the Primitive Church.

Chap. 10.

2. THe Bread, and Wine in the Sacrament, are signes and figures onely, of the body and bloud of Christ; broken and powred out for us. The tearme, figure, is used

used in this matter, by *Tertullian*, S. *Austen*, and others of the Latine Church. *Wisedome hath builded her house*, saith the Wise-man. Pro. 9. 1. By what secret passage can it enter into the heart of man, that the Son of God, the wisedome of the Father, building a house, a faire house, a Church: and building it in the defiance of Paganisme, and to the ruine, and overthrow of Idolatry, under the heavy burden of which, all habitable parts of the world, all Kingdomes, Countries, people groaned; would now forget his main plot, and so institute the master-peece of Religion, that his Followers, comming to him with a zealous contempt, and loathing of Idolatry, should be taught presently, in the Schoole of Truth; to adore the glorious Majesty of Heaven and Earth, in the likenesse of a little peece of bread; to the great scandall, and aversion of all, that should beleeve the contrary? For, what is more frequent at this day, in the mouth, I cannot say, of an uncircumcised, but of an unbeleeving Turk; when hee mingleth discourse with a Christian concerning God, and Religion; then to say in a reproachfull manner, Alas good man, I pitty you, you make your God, that which I eat at my Table? And this Reason, though it be drawne but *ab improbabili*, yet urges: because, besides that nothing is impro-

improbable which is; God hath ordained probability to be one of the first steps to knowledge. If wee goe to the University, and ask the Philosophers: they will tell us, it is requisite to the nature, and Essence of a body, that every part should have his proper place: neither can a body be conceived to be a compleat body, without extensive distinction of parts; or to be, but in a place. And it is the exigence of materiall Accidents, saith *Aristotle*, as of quantity, figure, colour; to be rooted in a body. But here, they are supposed to stand by themselves without a prop. And when a reason of these things, never thought of in any kind of learning, either in themselves, or in their grounds, is required; the greatest schollers in the world on their part, can say nothing, but, wee must goe up with holy *Abraham*, the good old man, to the top of the mountaine: who, having a strong promise, that his seed should be multiplyed as the starres of Heaven; was yet, commanded to kill, and sacrifice his onely sonne *Isaak*: and we must leave the servants, and the ignorant Asse at the foot of the hill; that is, the senses, and Reason. But, if the senses be servants, they are faithfull ones, and are not deceived in the knowledge of their proper objects; due order, and conditions being kept

kept on both sides: and if Reason be an ignorant Asse, what distinction is there betwixt a man, and a beast? They speake on: As the Captaines of the Army, put off their garments, laid them in a heap, and setting *Jehu* upon them, cryed, *Jehu* is King: So we building a Throne for Faith over Sense and Reason, must hold up our hands, and pray, that Faith may have a long, and prosperous raigne over us, *Vive la Foy*, long live Faith. There was a farre more searching kind of Philosophy taught in the sound, and sincere dayes of S. *Austen*, who in his Epistle to *Dardanus*, thus draweth his argument from the deep grounds of true Philosophy, *Spatia locorum tolle corporibus, & nusquam erunt, & quia nusquam erunt, nec erunt: tolle ipsa corpora qualitatibus corporum, non erit ubi sint, & ideò necesse est ut non sint*: Take away from a body, place; and the body will be no where, and being no where, will not be: take away from a body, the qualities of a body, and there wil be no place for the body to reside in; and therefore, the body must be no body. I yeeld, that in the part of Divinity, which treateth of the blessed Trinity, Reason must strike saile, and stoope: and Reason teacheth us, that in the scanning of such high things, Reason must be guided by a more certaine, though

S. Aug. ad Dardan.

though not a clearer light; and therefore, ſtill we follow the ſafe conduct of Reaſon: but in materiall things, proportion'd to our capacity, and confined to their natures by the God of nature; I cannot ſee with the eye of Reaſon, or any other eye, why Reaſon ſhould not be one of the Councell, and paſſe her judgement; as ſhee does, and ever did in theſe inferiour things. Anſwer mee now: Doth it not follow, and flow out of theſe principles: that the body of Chriſt in the Sacrament, hath the being of a body, and the being of a ſpirit at the ſame time? and that, if an Angell ſhould take a particle of the Hoaſt, and divide it continually for all eternity; becauſe ſuch a diviſion can never ſtrike ſomething to nothing, as likewiſe no creature can ever lift ſomething from nothing; ſtill in that little thing, very like to nothing, and many thouſands of yeares before, not perceptible by any ſenſe of man, Chriſt ſhall be as truly, and as plentifully preſent, as hee was in the world, and upon the Croſſe? Anſwer mee againe: Doe not they worſhip, as Chriſt ſaid to the woman of *Samaria*, *they know not what*? For, when the Prieſt is ſuppoſed to be a Prieſt, and is not; which often happeneth according to their Divinity, either for the defect of Baptiſme, or for want of intenti-

Ioh. 4. 22.

on,

on, either in the Priest, or Bishop; or for want of orders in the Bishop; then certainly, they worship they know not what. And it is a fearefull thing, to draw the chiefe, and most noble acts of Religion, within the lists of such notable danger. And the law of not administring the Sacrament in both kinds, being one of the young handmaids, which wait upon this doctrine; took earnest first, in the Councell of *Constance*. And Pope *Gelasius* cursed all those, who presumed to maime the divine ordinance, and to receive it, onely in one kinde. And Transubstantiation, the other feat waighting-maid, was hired in the Councell of *Lateran*. By little, and little, it was made a most huge Monster. The bramble groweth; but who can say, now, look you, even now it encreaseth; though hee may say, it hath encreased since I saw it last.

Chap. 11.

ONo passage more from *Spaine*; and then, I my selfe passe from it; that I may leave something, to come by the next Post, if they stirre mee farther. By great chance, there came to my hands, a Booke, called *Regulæ Societatis Iesu*, The Rules of the Jesuits: which Booke, they have not

formerly ſuffered to be printed, but onely, in the Jeſuits Colledge at *Rome*. And this Book, their Superiours alone, make uſe of, and are permitted to have. It containeth in part, a ſtrange kinde of direction, how to ſquare, and faſhion their Novices, in the time of their two yeares Noviſhip; and eſpecially, how to ſift them, and ſearch into their lifes, and natures, at their firſt entrance. The quick, and angry diſpoſition moſt pleaſes them: becauſe in perſons, owing ſuch diſpoſitions, all the paſſions are more lively, and ſtirring. How alſo, to diſpoſe of their young-men in the divers wayes of their naturall inclinations: and how to deale with them, according to their ſeverall tempers; and chiefely, if they begin to look another way; and to lean from them. And how, when they ſend Letters from houſe to houſe, to mark them with private ſtamps in the inſide; leſt the character going alone, ſhould bee counterfeit: with many more cunning pleats of Jeſuiticall government. And it is one of their daily brags, that they live under Rule; we, without Rule. But, were their Rules ſeaſoned with more Chriſtianity, and leſſe policie; they would be more Chriſtian. My Reader ſhall have his Rules likewiſe, and live under them, if he pleaſe. Thus much before I begin.

It

It is not obſcure to mee, that theſe irreligious orders of Religion, fit and prepare their young ſubjects in their Noviſhips, by turning and twining their wills; with the ſight of ſtrange pictures, and with the manifold acts of blind obedience; for great buſineſſe hereafter, perhaps, for the killing of Kings. The *Doway*-Monk gave *Pius quintus* in my preſence, no better name, then old doting Foole; becauſe he called in the Bull, which he had publiſhed againſt Queen *Elizabeth*: wherein notwithſtanding, hee did abſolve her ſubjects from their Oath of Allegeance, and from all obedience to her; and expreſly commanded them to take Arms againſt her.

Rule 1.

LEt your underſtanding, which is the firſt, and ſuperiour faculty of your ſoul, ſtand, not under, but over all your other faculties; and take a ſurvay of your Nature. And not this onely, but alſo, learne exactly, the maine courſe, and moreover, the divers turnings of your owne ſecret diſpoſition. For, knowing perfectly, our owne natures, wee can beſt direct them, a proper way, to God. And the man, that perceiveth himſelfe to be jealous, or angry, or otherwiſe

deficient, by nature; will upon occasion, more easily suspect an errour in himselfe, then in others: and consequently, discover, acknowledge, and suppresse with all readinesse, the tumults of Passion: and indeed, will be more sound, and able, in the managing of all his affaires, as well temporall, as spirituall. Every man is composed of a man, and a beast: and the beast is given to the man, to be tamed, and governed by him. He that desireth to tame a beast, desireth also chiefly, to know the secrets of his nature, and all the queint tricks of his inclination. This distinction in man, of man from himselfe, riseth from the two parts, or portions of the reasonable soule, the intellectuall, or superiour part; and the inferiour, otherwise called, the sensuall part: which though it may be said, if you will say so, a part of the reasonable soule, while it continueth in the body; is void of reason: and it is hard, to direct one, void of reason. This is all: Be Master of your selfe: The wise Master will know, and by his knowledge governe.

Rule

Rule. 2.

ROot evill Habits out of your Soule, and plant their contraries. *Decline from evill, and doe good*, sayes the Royall Prophet. For as a habit is gained, and strengthened by a frequent repetition, and multiplication of Acts, which are of the same stampe, and colour with the habit; as a habit of swearing is gained, and strengthened, by swearing often: so it is abated by disturbing, and abolished by destroying the course of such acts; as a habit of swearing is abated, and abolished by him, that having often sworne, now seldome, or never sweareth. It is not one, or a few acts, which generate a habit: nor a small cessation from them which utterly corrupts it. And therefore, Children, entring upon the first yeare of knowledge, and discretion, plant vertuous habits, with great ease in their souls; and with much more facilitie, then people, whose yeeres, and sinnes are many; though much enabled with knowledge, wisdome and experience. The Reason is open: They are like faire paper, ready to take any inscription: these have much weeding-worke, before they can turn to a new Plantation. Here, I beseech thee, learne, *to remember thy Creatour in the days of thy youth.* Psal 34. 14. Eccl. 12. 1.

It

It was a Law in the days of old, that *Manna* ſhould be gathered in the morning: And the rich orient Pearle, is begot of the morning dew. God requireth of you, the ſweetneſſe of the morning, the breake of the day, and the dawning of your life. Note, that we may ſin grievouſly, put on by cuſtome, though ſuddenly, raſhly, and without reflexion: becauſe wee have not abandoned the cuſtome, and certain danger of ſinning.

Rule. 3.

BEcauſe nothing can poſſibly ſtand without a Foundation; the Foundation of the ſpirituall edifice, and Temple of God in your ſoule, can be no other, but Humilitie. Humilitie lyeth very low. And the deeper the Foundation is laid, the more ſtrong will be the building, and more able to beare the injuries of Time, & aſſaults of the weather. And this, as all other Foundations, muſt be laid in the ground; in a deep and profound conſideration, that you are all earth on the one ſide, and on the other ſide, all filth, all barrenneſſe, according to that of the Prophet *Eſay*, *Wee are all as an unclean thing, and all our righteouſneſſes are as filthy rags.*

Eſay 64.6.

Rags

Rags are of ſmall uſe in themſelves; but, filthy rags are abominable: (It little mattereth, in whoſe name hee ſpeaketh theſe words; for, every man may fit them to himſelfe.) And according to that of our deare Saviour: *When yee ſhall have done all theſe things which are commanded you, ſay, wee are unprofitable ſervants; we have done that which was our dutie to doe.* Humilitie doth not conſiſt, in eſteeming our ſelves the greateſt ſinners; for, then it ſhould conſiſt in a lye; becauſe we are not all the greateſt; but in eſteeming our ſelves great ſinners; and ready to be the greateſt, if God ſhould pull away himſelfe from us; and feeble workers with Gods grace. Our Saviours caſe, was different: for, hee was moſt humble, yet could not eſteeme himſelfe a ſinner. O Humilitie, ſaith Saint *Bernard*, *Quàm facilè vincis invincibilem?* How eaſily doeſt thou conquer him, that is invincible? For, man was made to fill up the now-diſturbed number of the Angels; which were created ſome while before the World; not long, for, it is not likely, that ſo noble a part of the World ſhould be long created, before the whole, to which it belonged. They fell downe, though not from the poſſeſſion, yet, from the title of happineſſe, by pride. Not from the poſſeſſion; for, had they beene united

Lu. 17. 10.

S. Bern.

✳

ted to God by the Beatifical Visiõ, they could not have sinned, and therfore not have lost it, by sin. Wee rising up to the seats, prepared for them; ascend by Humility: rising by falling, and falling by rising, if wee rise, before he raiseth us, who, being dead, and buried, was not raised, but rose from death to life, by his own power. Pride, and Humility are of contrary disposítions: and moreover, they worke contrarily upon the subjects in which they are lodged; and are in the effect, and course of their proceedings, contrary even to themselves. Pride was the first sin in the Angels; and therefore, Humilitie is the first vertue in men; and all your thoughts, words, and actions, must be steeped in it: Other Vertues keepe within a compasse; or only, now, and then goe some of them together, or always; or direct all Vertues outwardly, in respect of the Vertues, as Prudence: but Humility is an ingredient in every Vertue.

Rule 4.

IN your entrance upon every worke, having first examined the motives, ingredients, and circumstances, (for, one evill circumstance will corrupt the whole lumpe, and poyson a good action; and it is not vertuous to pray ordinarily in the streets with outward observance, though it be vertuous to pray:) and it being now cleere to you, that your intended work falleth in, wholly; and meeteth in the same point, with Gods holy will; commend it seriously to GOD. And when you goe to dinner, or to bed, or turne to the acts and exercises of your Vocation; begin all with a cleane and pure intention, for the love and honour of GOD. And even the naturall work, to which, your nature is vehemently carried, and by which, you gaine temporally; being turned towards the true Loadstone, and put in the way to Gods glory; doth rise above nature, and above it selfe; and is much more gainfull spiritually: as being performed, not because it is agreeable with your desire, but because it is conformable to the divine will. And often, in the performance, and execution of the worke (if it require a long continuance of

of action) renew; and if need bee, rectifie, ſmooth, and poliſh your intention; for being neglected, it quickly groweth crooked. And when you are called to a difficult work, or a work, that lyes thwart, and ſtrives againſt the current of your naturall inclination; dignifie, and ſweeten it often, with the comfortable remembrance of your moſt noble end. And whereas wee are openly commanded, ſo cloſely to carrie the good deeds of the right hand, that the left hand be not of the Counſell: and again, to turn ſo much of our ſelves outward, that our light may ſhine before men: it is in our duty to obſerve the *Golden Mean*, and keep the middle way betwixt the two Rocks. Carry an even hand betvvixt your concealing your good vvorks, and your being a light to others. You muſt not conceale all, neither muſt you ſhine onely. Hide the inward; but ſhew the outward, not alwayes, nor with a ſiniſter intention to the left hand; but to GOD; and thoſe that will bee edified. Every Vertue ſtandeth betwixt two extreames, and yet, toucheth neither: whereof the one offendeth in exceſſe; the other, in defect. The one is too couragious; the other is over-dull, but under the Vertue. Now the Devill delighteth much to ſhew himſelfe, not in his own like-

likeneſſe, but in that extream, which is like, and more nigh to the Vertue, or at leaſt, to the appearance of it; as Prodigalitie is more like to Liberalitie, then Covetouſneſſe. God hath true Saints, and true Martyrs; which are both inſide, and outſide. The Devill hath falſe Saints, and falſe Martyrs; which are all outſide, like his fairneſſe. As Prudence, is the Governeſſe of all Vertues, ſo principally of Devotion.

Rule 5.

KEep your heart always calme: and ſuffer it to be ſtirred onely with the gentle Eaſt, and Weſt-winds of holy inſpirations, to zeal, and vertuous anger. Examine your inward motions, whether they be inſpirations or no, before you cry, come in: for, when God offereth an inſpiration, hee will ſtand waiting with it, while you meaſure it by ſome better known and revealed Law of his. And be very watchfull over ſuch Anger. For, it is a more knottie, and difficult piece of work, to be anſwerable to the rule of Saint *Paul, Be angry and ſin not:* (the Prophet *David* ſpoke the ſame words, from the ſame ſpirit;) then not to be angry. As, the Curre taken out of the kennell, and pro-

Epheſ. 4. 26.

provoked to barke, will need an able, and cunning hand to hold him. And maintaine alwayes, a ſtrong Guard before the weake doores of your ſenſes, that no vain thing invade the ſenſe of ſeeing, hearing, or the reſt: and uſe in times of ſuch danger, Ejaculations and Aſpirations, which are ſhort ſayings of the ſoule to God, or of things concerning God; and are like darts caſt into the boſome of our beloved. Theſe motions will do excellently at all times, when they come in the reſemblance of our pious affections: As, upon this occaſion: Lord, ſhut the windows of my ſoule, that looking thorow them ſhe may not be defiled. O ſweet Comforter, ſpeak inwardly to my ſoul, and when thou ſpeakeſt to her, ſpeake words of comfort, or binde her with ſome other chaine; that buſied in liſtning to thee, ſhee may not heare thy holy name diſhonoured. And upon other occaſions: *Oh that my head were waters, and mine eyes a fountain of teares, that I might weepe day and night.* O Lord, *Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee.* Take counſell my ſoule: *Commit thy way unto the Lord: truſt alſo in him, and hee ſhall bring it to paſſe.* Hearke my ſoule, when we taſte, the thing we taſte, is joyned to us; We neither ſee, nor heare in this manner: and having

Jer. 9. 1.

Pſal. 73. 25

Pſal. 37. 5.

ving tasted, we know; And when the Body tasteth, wee commonly see first, and afterwards taste. In our conversation with God, wee first taste, and then see. I speake not of Faith, being of another order. *O taste and see that the Lord is good.* Holy Scripture will give us matter without end. This is a delicious communication of our selves with God & our selves; when we are present onely with our selves, and with God. Keepe the double doores of your teeth and lips, the forts of silence, close; that your nimble, and busie tongue speake nothing, but what some way, directly or indirectly, pertaineth to Gods glory, agreeably to his good pleasure. And therefore, always, before you speak, think, Is this which I shall now say, immediatly or mediatly available to the honour of God; and doth it helpe at first or last, to my spirituall profit? And when angry, immodest, injurious, or other foule, and sinfull words are spoken in your presence; employ your best endeavour in diverting the course of the discourse, if it be likely, that your labour, and counsell may passe without a repulse. If otherwise, shew a dislike, and suddenly withdraw your selfe, from the most infectious company of so beastly, and so base an offender: of such a hissing Serpent: of a vile thing

Psal. 34. 8.

thing, ſo venomous, that hee voideth poyſon at his mouth; For, he would not ſpeake, if others did not heare him. And ſpare your ſelfe, and the miſerable offender: For, you having heard vaine words, and eſpecially, words fighting with modeſty; hee may afterwards, when hee is at his prayers, and when hee little thinketh of ſuch a buſineſſe, ſin again in you. And in the heat of theſe encounters, believe not every thing, which you heare; but reflect upon the ſeverall diſpoſitions, with which, the Report meeteth in her Travels; and the ſtrange deſire of men to ſpeak ſtrange things. And conſider, that Fame takes a new Diſguiſe from every mans Tongue, and ſpeaks as diverſly, as the affections of men are divers; being like the Tarrand, which walking in a Garden, repreſents the colour of every flower on his skin. It is a truth, which *Tertullian* ſaith of lying Fame, *quæ nec tunc quidem cum aliquid veri affert, ſine mendacii vitio eſt; detrahens, adjiciens, demutans de veritate:* Which neither then truly, when it propoſeth a true thing, is without the ſcarre of a lie; drawing from, putting to, and changing the truth. Of men, ſome ſpeak, as they have heard from old women and children; ſome as the tie of beliefe, benefits, kinred or neighbour-hood obligeth; ſome

Philo de Temul.

Tert. in Apol. cap. 7.

as

as the Paſſion moveth; ſome to gaine their owne gainfull ends; and ſome ſpeake by gueſſe; few, according to knowledge. And becauſe the greater part of men are evill, you are not bound by the Law of God, who leadeth no man into errour; to truſt, or believe every man. And yet, you may not judge the perſon, or decide the doubt; unleſſe guided with a cleere, and certaine knowledge of evill. Wherefore, ſuſpend your judgment, and gather up your minde into it ſelfe. One branch is yet wanting to this advertiſement. You muſt continually ſtand waking, and watching over your thoughts: for the fit ordering of our thoughts within us, and of our ſenſes without us, will certainly keepe us from all diſtraction, and from all occaſions of turning aſide, in our way towards Chriſt. And therefore, upon every ſally, or incurſe of Temptation; turne quickly, from the ſuggeſtion, and repreſentation of it. Then humbly acknowledge your own weakneſſe, and call earneſtly upon God for help. And lay up ſafe in your minde, that every ſhew, and repreſentation of evill in our heart, is not evill to us; except it be ſeconded on our part, either with a full, and abſolute conſent; or with a weak, hanging, and half-conſent; or with complacence: or except you did wilfully thruſt your ſelfe upon the neer danger

ger of ſuch repreſentations. For, the divine Law commandeth us, to avoid even the occaſions of ſin. And he, that wilfully toucheth upon the neere, and catching occaſion; or openeth a little private doore to ſin, or to the pleaſures that wait upon it, as it were dallying, and ſporting with them; is commonly tooke with ſome odde picture in the repreſentation; by which engaged, he goeth on, and ſtill on, and a little farther on: till he is ſwallowed up at laſt, into the great and deep Gulf of ſin. For, as it is written in *Eccluſ. He that loveth danger, ſhal periſh therein.*

Eccl. 3. 26.

Rule 6.

ATtend alwayes upon God, that you may know, when hee beckens, or calls to you, and which way he takes. At two doores Almighty God doth commonly ſtand, and call us to him: at the inward doore of the ſoul, and at the outward doore of the ſenſe: inwardly, by his holy inſpirations; and outwardly, by his holy Word, and Preachers; though indeed, the inward calling is more frequent. For, to ſpeak with a Councell, *Nec momentum quidem praeterit, in quo Deus non ſtat ad oſtium, & pulſat*, A moment of time doth not paſſe, in which, God ſtandeth not at the doore of

Conc. Scnonenſe.

our

our hearts, and earnestly knocks for entrance. To this end, take speciall notice of the calls, illuminations, and inspirations, which daily you have from Heaven. Which calls, and inspirations you may either totally reject, or obey either in part, or considered in their full extent and amplitude. *If thou wilt bee perfect*, goe through all, which the inspiration commandeth. If the inspiration pronounce absolutely, follow me; doe not confine him, that neither can be limited in himselfe, nor will be limited in his commands, to a certain compasse; and desire to goe first, and bury thy Father; lest the call coole, and the inspiration be lost in the crowde of other occasions. You shall discern an Inspiration from a Temptation, by the lawfulnesse of the action, to which you are moved; and of the end. Take heed therefore, of committing evill, under the faire, goodly, and godly pretence of a good end. The Devill hath one device above all this doctrine: He will sometimes move us, even to a godly worke; as, when hee is informed by our beaten, customary, and daily practice, that wee shall draw a most heavie curse upon us, in performing the worke of God negligently. Observe, that God oftentimes withdraweth himselfe, and yet I erre, not himselfe, but his inward lights, and

those especially, which are tempered with the sweets of comfort, from his neerest and dearest friends. And then there will seeme to be a continuall night in their hearts; they will be very dry, and desolate; as receiving no drop of sensible dew from Heaven; I meane, of spirituall comfort, which glads the heart. And the Tempter will say, and often say, they are forsaken of God. This, the holy One of *Israel* doth: First, for our exercise, & triall. You may reply: why for our triall? God knoweth alreadie, what wee are able to doe, and above this, what wee will doe, put upon a triall. It is so. But hee urgeth us upon the combate, that wee may conquer, and purchase the Crowne, promised to the victory. No man shall gaine a Crown, but he that shall fairly, and lawfully win it in the Combate. *Nemo potest, nisi vicerit coronari; nemo autem vincere, nisi ante certaverit. Ipsi quoque corona major est fructus, ubi major est labor*: saith Saint *Ambrose*: No man can be crowned, except hee bee a conquerour; no man can be a conquerour, except he fight: and where the labour is great, the crowne is more precious. It is the saying of old *Epicharmus*, cited by *Xenophon* in his *Memorables*, τῶν πόνων πολλῶν ἡμῖν πάντα τἀγαθὰ θεοὶ. *All good things are bought with labour*. In the last Psalm, where the

Amb. Comment. in c. 4 Luc.

Epich apud Xenoph.

the Prophet awaketh us with his prayſing God in all kindes of Inſtruments; there is but one Inſtrument mentioned, (the Trumpet) upon which wee play with the mouth only: in the reſt, wee uſe our fingers, and hands: to declare, that but a ſmall part of Gods ſervice is performed with the mouth: Action is the mouths evidence, and the beſt Muſick. The diſcourſe of the Mouth, ſignified by the Trumpet, is but like the talk of a common Souldier; a rapſodie of brags, and boaſting. And although GOD foreſeeth ſometimes, that we ſhall be foyled in the combate, and fall, both from the victory, and crowne; it is not his errour; for his helps, are ſufficient to gain the victorie: and another courageouſly working with the like helps, would gain the victorie. For, ſaith Saint *Paul, Wee know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.* The ſufficient, and efficacious helps of God, in this onely differing; that helped ſufficiently wee do not, becauſe wee will not work; helped efficaciouſly, wee doe. Secondly, that his preſence when hee commeth, ſhould be more eſteemed. If day ſhould alwayes continue; the Light and the Sun would not be thought ſo faire, as they are: But becauſe Day commeth and goeth, Rom. 8. 28.

sheweth his face, and then, turneth aside; Night stepping betwixt day and day, teacheth us to value a benefit by the absence of it. And thus it is, in our outward affaires; Prosperity and Adversitie, making day and night in the life of Man. Thirdly, lest wee should vainly thinke, that Gods lights, and inspirations are due to us; and that wee have true title to them, and the continuance of them: and lest wee should be proud of the comfort; and believe, that it comes tributarie to us, or as a payment for our service of God. Lastly, lest wee should love God more for the comfort, then for himself. And seriously, there is much drosse in the matter, when we are always comforted in our prayers; for, the comfort is acted in the sensuall part of the soule. Yet, at our first comming to God, and in our conversion to him, hee doth cherish us with many speciall comforts, which stay long with us; because wee came lately out of the World, all cold and torne; and there is now, more need of heat: Now, we are little children, and must be moved to goe, speake, and aske blessing with Sugar, and with Delicates; and there is now, some need of dandling, and of Songs, to make the childe smile. As also, when God setteth forward, sitting in the midst of his judgements, towards sinners;

ners; he beginneth with ſoft, and fair means; as wee likewiſe ought, in all our dealings; ſhewing to the life, that Gentleneſſe is a property, moſt proper to him; as taking place, & iſſuing firſt out, upon all occaſions.

To cloſe up this Rule: By any means defer not the execution of inſpirations, now made intentions. Neither change Gods inſpiration, for a new intention of your own making; though ſeemingly good, and plauſible. For, though it be good in it ſelfe; it is not good enough, put in ballance with the pure, and heavenly inſpiration: and perhaps, God ſees that your eternall ſalvation (this is a high point) depends upon your carriage in the uſe, or abuſe of that inſpiration: I ſuppoſe, it pointeth to ſome high matter. The Devill hath learned it, of the Partridge; which, ſeeing a man neer to her neſt, and apprehending danger, riſeth a little, and putteth forward with a weake and ſtaggering flight: then preſently, tumbleth to the ground, as if there were a fault in one of her wings. Thus again, and again, and perhaps, againe: And playeth the counterfeit; till having tempted without the helpe of reaſon, the reaſonable creature from her neſt, ſhee proveth ſuddenly, and ſtrangely recovered of her hurt, and flyeth ſtrongly away. Thus the Devill will cunningly winde you

out of one good intention, into another, not ſo good, or not ſo good for you, in the knowledge of him that knows you: draw you on, and on; ſtep, after ſtep; with great varietie of wittie and pretty excuſes, till at laſt, the plot gives, and you behold your ſelf naked, and wrought miſerably out of all. Hee would be a mad Devill, if he ſhould tempt from very fair, to very foule. But hee hath a very good wit of his own, though hee doth not uſe it well: hee is a notable workman, and forgeth choice, and curious pretences. A malicious man, as big with poyſon, as the Spider; will commonly ſay: In truth, I do not intend to endamage my Neighbour (far be that from mee:) he, and I have beene old acquaintance, I knew his Father well: I deſire onely, to ſave my ſelfe; and with all, to make him know himſelfe; to humble him, as God humbleth ſinners, no other wiſe; out of meere charity: others will be good ſcholers, and great Proficients by this example; I ſhall doe a world of good. And thus, other evill doers. Now, your end is indeed, evill: but you have pull'd a very good end or two, and thoſe but imaginary, over it. And the evill end lieth hid in the bottome, that in your heat, and while the matter is upon the Anvile, and hot in the hammering, you ſcarce know your own end, your ſelfe. Although

though the thoughts be white, and of a faire skin, that beget the action immediatly, and nerely; yet the remote thoughts may sometimes be the Authors of it, and the other, but putative & suppositious. Though the Father and Mother bee white, if the Grandfather was an Ethiopian, the childe is sometimes black.

Rule 7.

Let this be thy daily Meditation, or as often, as Time, and thy occasions will give thee leave. Revolve in thy minde, the life and death of our most loving Saviour. Think, that Christ was borne in a journey, to instruct us, that this life is nothing but a journey, which wee take about the payment of tribute to *Cæsar*: that he was born in a Stable, because hee came to seeke men, that were transformed into beasts: that he, who calleth himselfe, *the living bread*, chose *Bethlehem*, interpreted the house of bread; and a poore Village, for his Nativity; and *Hierusalem*, the principall Citie, and seat of the Governour, frequented with great resort of people, for his passion. It was the meditation of S. *Leo. Bethleem praelegit Nativitati, Hierosolymam passioni.* Present thy selfe

S. Leo serm. 1. de Epiph.

selfe before the Babe, and offer with the three Kings, Gold, Frankincense, & Myrrhe; Gold, as to a King; Frankincense, as to God; Myrrhe, as to a man, liable to a bitter passion; the gold of Charity, the Frankincense of Devotion, the Myrrhe of Sufferance. Rise, away, travell into *Egypt*, and help to carrie the childe; and in the way talk of the Messias. Up againe; come back; goe into the Temple; Sit down, and heare him dispute amongst the Doctors; and observe God in a little Doctor, triumphing over the greatest Doctors. Thrust *Judas* out of Christs company: then, follow as one of his Disciples, and make the number full. With admiration, heare his doctrine; and be witnesse to his miracles. Look upon him in his Transfiguration, and admire the beautifull glimmerings of his Godhead. Cast thy garments in the way, and throw boughes before him: strip thy selfe of all, and submit both them, and thy selfe to Christ. Be present in the Chamber, wait upon him at the great Supper, and communicate in spirit, with him, and the Disciples. And kneeling, hold the Towell, and Water, in the washing of the poore Fisher-mens feet. Follow into the Garden; and conceive, that as *Adam*, and wee were made slaves in a Garden; So Christ, his Father having promised, was

was took, and arrested for the payment of the ransome, in a Garden. Chide the three Disciples for sleeping, and say, he, Can you not watch one houre with your Saviour? and then, look with a pittifull eye upon him, and wipe the sweat of bloud from his browes, and cry, Alas poore Saviour. Go after him, when almost all the Disciples flie. Goe with him, from *Pilat* to *Herod*: and considering, that hee speaks not to *Herod*, even urged by a question; Call to mind, that *Herod* had killed his voyce, *Iohn* the Baptist, who said of himselfe, *I am the voyce of one crying in the wildernesse*: and think, his voyce being gone, how could he speak? And from *Herod*, back againe to *Pilat*. Behold his purple robe, his reed, his crowne of thornes; and ponder, what gay robes indeed, rich Scepters, and crownes of gold and jewells; that is, robes, scepters, and crownes of glory, and immortality, he hath purchased for us. Watch with him, all the night, and feare, it will never be day, he is so tormented. And suppose, that thou seest, heares't, feelest, what he saw, heard, felt, and that thou smellest, and tastest the sweetnesse of his patience. Accompany him the next day, and help to carry his heavy crosse to mount *Calvary*. And there, as if thou hadst beene frozen hitherto, thaw into teares.

Run

[illegible] with all thy might, into his armes, held [illegible] their full length, to receive thee, [illegible] he hangeth as he did, with his back towards the ungratefull Citie *Ierusalem*. Think profoundly, that he hath suffered his feet to be nail'd together, to demonstrate, that both the Jew, and Gentile goe now in one path. Waigh the matter: Because sinne entreth by the senses, therefore his Head, in which the senses most flourish, is crowned with searching thorns. O mervailous! what King is he, or of what Country, that weares a crowne of thornes? Surely, the King of all afflicted people, whersoever they dwell. Because the hands and feet are the outward instruments of sin: therefore, his hands and feet are nail'd to the Crosse, for satisfaction. Because the heart is the inward Fountaine of ill thoughts; therefore his tender heart is piereed for thee. And hence learne, if thou hast sinned more grievously in any part of thy body, or faculty of thy soule; with a speciall diligence to estrange that part, or faculty from pleasure. Wonder, that the Thiefe confessed Christ on the Crosse, when even the Apostles either doubted, or altogether lost their Faith of his Divinity. Here unburden thy heart of all the injuries, ever offered to thee; with a valiant purpose, never to speak of them againe.

againe. Lay downe all thy ſinnes at the foot of the Croſſe, whither the bloud droppeth; with a firme confidence, never to heare of them againe, and ſay from a good heart with S. *Auſten*, *Ille ſolus diffidat, qui tantum peccare poteſt, quantum Deus bonus eſt:* Let him onely be diffident, who can ſinne ſo much as God is good. See him, as farre as thou canſt for weeping; ſhaking, and dying; and mervaile, that thy owne heart ſhakes not; and dye with him, by a moſt exact mortification. Looke pale like him, when hee was dead, with ſorrow for thy ſinnes. Behold him layed in the Sepulcher; and though the Jewes hide him, and binde him downe with a great ſtone, and a ſtrong chaine over it, faſtned in both ends to a rock, as old Hiſtory mentioneth: and though the fooliſh Souldiers watch there in Armour; yet doubt not, but thou ſhalt ſee him again, even in his body: let him not ſhake thee off by dying. Come running, and having out-runne thy company, finde white Angels in the Grave; and pray, that by thy Grave, thou may'ſt paſſe to Angels. Be with him, even upon the mountaine, where hee aſcended; and there, kneele before him, mark how his wounds are cloſed, and be glad, they are heal'd againe: kiſſe the very print of his feet in the ground: looke upon his

S. Aug. lib. de vera, & falſa pœnitentia, c. 5.

his face; talk to him, pray for a blessing upon thy selfe, and the world; confesse thy faults, uncover thy weaknesse; and say, Lord, I am very tender in this part; begg the divine help: then, as it were, dye for love, and ascend with him, crying; O Lord, leave me not, hitherto I have followed thee, now take me with thee, to thy Kingdome: and after this; give thy selfe gently up into heaven, and there see and heare those things, which neither eye hath seene, nor eare hath heard; and especially, the things, which concerne the entertainment of Christ.

Rule 8.

That you may proceed, with more cheerefulnesse, both in your speculations, and in the part of practicall performance: If you desire to know, whether you now be in the grace, and favour of God; know it by this, which is more easie to be knowne: whether God be, I dare not say in grace, I hope I may say, in favour with you. If he be, he can stirre, and turne you, as he pleaseth: and it is your daily care, to give him full content, and satisfaction. If you love God, he loveth you; for his love is alwayes the first Mover; and it com-

meth

meth from his love of you, that you love him. Indeed, God loveth his Enemies, as we likewiſe, ought to doe: but his enemies doe not love him; neither doth he love his enemies intimately, and familiarly, as hee doth his friends. For, there is little commerce, little communication, (which is both the exerciſe, and recreation of love) betwixt God, and his enemies. You love God truly, if prompted by the love of him, you preferre him, and his law, in all caſes, in all cauſes: and when you rightly fit, and order the acts of your election; not giving place to creatures, or ſins, (which as they are ſinnes, are not creatures) before God; and in a manner, deifie them. It would be ſtrange above ordinary, and extraordinary; that God ſhould command mee to love him, and ſtirred by this love, to keepe his commandements; and moreover, to give thanks continually, for the ſpirituall good, which by his grace, he worketh in me: and yet, I ſhould never be able to know, when I, or others did love God; though perhaps, it might prove a knot in reſpect of others. And certainly, he that loveth God truly, is highly in his favour. For the true love of God, virtually containeth Repentance, in which, the ſoule is united by Grace to God; and the love of God it ſelfe, is nothing but a cloſe

Union

Union of the ſoule with God. And, that I may raiſe my diſcourſe to an infinite height, The holy Ghoſt, being the love of the Father and the Sonne, is a firme knitting of them together.

Rule 9.

WHen you ſee, or learne by relation, that another is oppreſſed with ſickneſſe, or miſery; goe aſide preſently, and, as it were, take God aſide with you, and pray for the diſtreſſed party. And preſently, if occaſion give way, viſit the party. And afterwards, when you are gathered up together, body, minde and all, in ſome private place of Recollection, imagine your ſelfe ſtuck faſt in the like miſery; or acting the mournfull part of a dying man, with a certaine feeling of grievous paine; with a ſerious conſideration of the comfortleſſe behaviour of your friends; of the Phyſitians weakneſſe, and wretched ignorance in reſpect of Death, and her power, and policy; and of the fickle nature, and tranſitory condition of riches; and how you (poore man) ſhall be carried away in a ſorry ſheet, layd in the cold ground, and there left alone, while thoſe, who accompanied your body, will

will returne cheerefully, almoſt every one, to his owne home, and now and then, talk of your paſt life, and eſpecially your ſinnes, but little think either of your preſent ſolitarineſſe, deſolation, or rottenneſſe. And then, let your better, and more ſublime thoughts triumph, and inſult over the vanity of the world. For alwayes, when you would more fully contemplate the greatneſſe of Gods benefits, take a full ſight of his leſſer favours, and of the perſons, upon whom, the greateſt benefits are not beſtowed. And when thou beholdeſt one overflowne with drink, or otherwiſe offending God; laugh not; for laughing is ordinarily, the childe of delight: but, if it be poſſible, looke pale upon him, and loath his beaſtly practiſes. And bee truly ſorrowfull, that ſo good a God, whom thou loveſt, and deſireſt to love above all things, ſhould bee ſo foully diſhonoured. And let a chiefe part of thy daily griefe be, that God is every day, ſo much, and ſo baſely injured in all places, and hath beene, and ſhall be in all places, and in all Ages. And whiſper to thy ſelfe in a corner of thy heart, Now, now wicked men ſweare, lye, prophane Gods bleſſed Name, drink themſelves to the baſe condition of beaſts, love beaſtly women more then God. Theſe blowes upon the ſweet

face of God, rebound upon my heart. I would give my life, and all that I have, to preſerve God's honour. And, be glad againe, becauſe ſome few doe ſerve him, and becauſe the Saints and Angels in Heaven, doe perfectly honour him; though not with honour, equall to his perfection. And ſay, I would, no man had ever ſinned, did now ſinne, or would ſinne hereafter: And for you, that love God, goe on with comfort, double the heat of your affection towards him, and let the burden of the ſong ſtill be, *O God, I love thee.* But beware, that in hating a ſinner, you doe not hate the man, lying under the ſinner. Hate ſinne in it ſelfe, and alſo, hate it in ſuch a perſon, but hate not the perſon. You ought to make an inciſion betwixt the marrow, and the bones: love the men, but hate their manners. For thy enemies, *hate them with a perfect hate,* and let the higheſt point of thy ſorrow be, that they are enemies to God, & that in being enemies to thee, they crook thee to their devices, & uſe thee to forward them upon the downfall of eternall damnation. It is a ſinne, as black as the devill, to hate the devill; if we doe not ſeperate, and diſtinguiſh the object of our hate, from God's white creature in the devill. Yet, make a broad difference betwixt the imperfections of men,

men, and their ſoule enormities. Beare the burden of another's imperfections, *for ſo thou ſhalt fulfill the law of Chriſt*, and move God, and thy neighbour, to beare with thee. In a preſſe of people, one giveth way to the other: Bricks are made ſquare, to lay the pavement even. God's deareſt children have their imperfections, and their skarres, even in their faces; that they may be humble, and acknowledge themſelves to bee what they are: which imperfections are, as it were, the droſſe, and earth of the ſoule. And yet, wee may not conſort with knowne, and profeſſed ſinners.

The Miniſter is not true to his Religion, that is a ſilent Companion of Popiſh Prieſts: and it is not a good ſigne, or ſymptome, that *Franciſcus à Sancta Clara*, alias *Dam-port*, admitted him to a peruſall of his *Deus, Natura, Gratia*, before it was printed; and yet, he ſo farre went on with that wicked, and unworthily inſinuating Book, that hee ſuffered it to take it's courſe without a diſcovery. How can this be characterized, but *A holding of Counſell with Gods enemies?* He is my neighbour: but, the more holy, and more excellent Obligation may not be broken, to ſet free, and ſave the meaner: when the one in reaſon and religion, inferres the deſtruction of the other. Hee and I are Paſtors,

ſtors, and Paſtors are ſo called, *à paſcendo*, becauſe they muſt feed their flocks. Of ſtrangers, the Shepherds, being admoniſhed frō heaven did firſt adore the *good Shepherd:* and in the time when the Shepherds watched over their flocks, newes came to them of a Saviour. It is not the Shepherds place, where the Wolves haunt; except his buſineſſe be, to catch them, or chaſe them away.

Rule 10.

HAve a moſt vigilant care, that neither your cloaths, ordained onely to cover nakednesſe, and to put you in minde of originall ſin, and the firſt Garment of fig-leaves; nor diet bee curious. What doth it availe thee, whether thy meat, or drinke be ſweet, or bitter? it ſtayeth but a little in the taſte. Doe not over-load your ſelfe in eating, or drinking: but, when you are at the Table, leave always ſome ſpeciall thing, which indeed, you could well, and ſafely eat or drinke, but will not; becauſe you will underſtandingly bridle your owne will, and ſenſuall

ſenſuall Appetite. Let not ſleepe hold you long in her armes, but ſhake her off, and riſe cheerfully to performe the will of him, that ſent you into the World. Let not your recreation be more choice, neither flow in a greater meaſure, then due, and fit neceſſitie requireth. For ſo, you may pleaſe God as truly, in the pleaſing Acts of Recreation, as in the laborious, and painfull exerciſe of ſolid vertue. And the moſt precious Time, which others vainly caſt away in drinking, feaſting, gaming, ſporting, and in the purſuit of looſe, and idle vanities; faſtning upon earthly things, becauſe they are altogether eſtranged from things heavenly; paſſe thou in feare and trembling, in pious meditations, and in the thoughts of Angels: You muſt goe always holding up your clean garment, that it be not defiled.

RULE. II.

WHen you are put on by a ſtrong, and vehement deſire, towards an indifferent thing, by force bow the will another way. For in the full maſtering of the powers, and paſſions, ſtandeth abſolute mortification; and conſequently, true perfection. And truly, when wee deſire, or love a temporall thing above an ordinary manner, GOD doth ordinarily, and extraordinarily chaſtiſe us in it, or by it, or by the want of it: becauſe it breedeth a great expence of Time; and the deſire, and love due to God, are turned upon a creature. When wee ſo love our children, that wee look over, or countenance vices in them; we are commonly puniſhed in them: they bring our gray haires with ſorrow to our graves. And likewiſe, when wee abhorre, and are wholly averted from an indifferent thing, God ſendeth it in a full ſhowre upon us: with a purpoſe to kill, and mortifie our wils, and affections. Some things, although not

not evill in themselves, may not be lawfully desired; as our own praise, and honour beyond the straine of our condition. The love of God can never be immoderate, because it can never be greater, then the thing, which is loved: and the will in loving, if it be carried directly to God, can never be disordinate.

Fast often. And if thy body be able to goe under the burthen, let not thy Fast admit of any kind of nourishment. And then aske the benefits, thou most desirest. And by the way, remember, that to fast, as also to heare Sermons, are not properly vertuous Acts, but the ready wayes to vertue. And therefore, if the Body be not laid under the Soule, by fasting; and the Soule farthered in the practice of vertues, by hearing Sermons; no good is done, but harme in abundance: God is tempted, Time abused, Holy dayes are prophaned, The soul with God's Image, defiled; and these outward acts puffus up, and wee contemne others, as prophane persons. The Soule is Mistris (I say not, absolute Mistris) of the Body. And therefore, her end being supernaturall, and transcending all other ends, to comply with it, thee may curbe and subdue the body, as she in reason pleaseth. The Soul of the Confessor giveth up his Body to punish-

ment;

ment; and the Soul of the Martyr, his body to death, and dissolution; in the pursuit of their end. *Zeno* saith, *Remorabantur in luce detenti, quorum membris pleni erant tumuli* : They remained alive, and conversed with the living; with whose members, as, tongues, hands, fingers, feet, the Tombs of the dead were repleni shed. Yet break not your body, by fasting; for so, you may cut it off from the fit exercise of Vertue, and Gods service: and hee, that commands thee, not to kill thy Neighbour, will not suffer thee, to be thy owne murderer. Be not dejected, because you are weak, and cannot perfectly master your Bodie; for God delighteth to manifest, and shew his strength in your weakneſſe: Strength, and weakneſſe are best met together. When you fall, catch hold upon God, and rise: falling again, again rise. Indeed, hee that goeth smoothly on, when all things smile upon him; and returneth backe, when the winde bloweth in his face; will never come to his own Countrey. And here note, that God dealeth with his Servants, and with all people, now by faire means, and now again, by foule. But it is a very suspitious, and doubtfull businesse, when we have more faire, and flowry way, then foule, and stonie: and it is very likely, that God hath now cast off the care of us.

Zeno de S. Arcadio.

The

The badge of Prosperity is one of Death's marks. The Oxe is fed full, and fat for the Shambles. God punisheth his best Servants, to wean them from the World, and to better their waight of Glory; *Hee chastiseth every childe, which he receiveth.* And therefore, when wee sin, and our sin is not followed with punishment, but one sinne is punished with another, & that other, with another; it is a most fearful case: for then God sheweth, he hath a farther ayme, then temporall punishment. As likewise, when wee have no sense, or feeling of our sins, no spirituall tribulation, the soule is dangerously affected.

Rule. 12.

When thou art set on fire with a Temptation of the flesh, apply thy selfe instantly, to some kinde of employment: saying: Go Devill, now I read your basenesse in a big letter: Truly, now you begin to be a meere Foole; this is plaine filthines. How strangely the Divell hath besotted, yea, bewitched men! Some love women, far inferiour both in body and minde, to their wives, whom they neglect: damping and discountenancing their loves. But God will perhaps punish them, as his

manner is, with punishments, like to their sins. Other wives may succeed, that will doat upon their Husbands Inferiours. From love, worse then hate; and from false women that fry with love towards other men, their Husbands yet breathing, *Good Lord, deliver us.* For, they are like faire, strong, and heavie Chests, that appeare to the eye, and hang upon the hand, as if they were rich in money, plate, and jewels; but are stuffed only with stones, hay, and browne paper. As their gifts, so they.

The sin of the flesh is now more hainous, then it was before the Incarnation of Christ, because it tainteth the flesh, which he took, & which he hath already glorified. *Parce in te Christo*, saith one, Spare Christ in thy selfe. And fright away the Temptation, with a loathing and execration of such Beastlinesse, & with contempt of so base, and so quicke a pleasure; accompanied with shame, and with such a thought as this, I am a Villain; and followed with shame, hate, and sorrow, much unlike Repentance.

After your Triumph over Temptation, or your escape from danger; run to God, the onely disposer of your affaires, when they turne to vertuous Good; and give him, humble thanks. And reflect upon your misery, if you had fallen under that Temptation

on, or Danger. Then ſearch into the ſecret, and learn, whether you did not by ſome former offence, pull the Temptation, or danger upon your ſelfe; which God now uſed, as a warning. And look with a neere eye, into the deep craft of the Devill. And for the preſent; mark how painfully hee kindleth, and bloweth the coals of emulation betwixt Brethren, Sifters, Scholers, men of the ſame Trade, people living in the ſame Houſe, Neighbours, Families, Countries. How hee createth miſtakes, ſuſpitions, jealouſies, with a purpoſe to call up Anger. I wil tel you; A great Author is of opinió, that the devil doth oftentimes, ſet Dogs together by the eares, that hee may provoke men to quarrell.

By the falling out of two children, playing at ball, hee turned all *Italy* into a combuſtion, wherein many thouſands loſt their pretious lifes: paſſing by degrees (as hee doth in all his Temptations) from children to men, from Parents to all of the ſame bloud, from them to friends, and from theſe friends to their friends, and their friends friends: from houſes to Cities, from Cities to Countries; and all this began from the play of two little children. I will give you a touch of his wonderfull deceits, out of my Experience: One ſeeing a dead man, and hearing the people that were preſent, ſay,

it was a beautifull corps; was fired with a great Temptation, to kill himselfe; that it might be said of him likewise, It is a beautifull corps. This was a vain-glorious end; now for a seemingly vertuous end: Another would faine have killed himselfe, that he might have revenged God's quarrell, and made an end of sinning against so blessed, and sweet a God. The devill is a great Politician, he hath his faire ends, and his foule ends; ends to shew, and ends, which hee will not shew; ends, that are but veyles, drawne over his ends; ends, without end; many ends for one action.

This is not the rich Jesuits Rule, but the poore *Carpenters* Rule. And more Rules of this kind, (because I must not dwell here, betwixt *Spaine*, and the *Low-Countries*) you shall meet with, hereafter.

The

THE THIRD BOOKE.

CHAP. I.

I Am now a Monke in *Doway*, and ſhaved to the Scull; as I learned of them, for three reaſons eſpecially: firſt, becauſe all Slaves were ever ſhav'd, and I was now a Slave to God, and muſt come and goe at the leaſt beck of his pleaſure. Secondly, to give me notice, that all ſuperfluities muſt be cut from me, in all kindes. Thirdly, to make better roome for a Crown of glory. But there are Monkes in the ſame houſe, yet living apart from the Engliſh, belonging to the rich Abbat of *Arras*, that are not of ſo bare a cut: and no Courtier can ſet out, and make more of the haire

they have, then they doe. It is in uſe with the Church of *Rome*, both in the giving of their orders, and their degrees of orders, and initiations to orders; and alſo, in the ſtate of Epiſcopacie, and the ſtaires of it, as the Biſhop, the Arch-Biſhop, the Patriarch, and the Pope, to ſhave the haire wider and wider, into a greater, and a greater circle, as the perſons more dignified; and therefore the Pope is the moſt ſhaved of them all. In this Monaſtery, my diſlike grew by little and little, from theſe reaſons. That which (I feare) heated ſome of them, chilled me. For, although I was not permitted to eate fleſh amongſt the Monkes, for the ſpace of three quarters of a yeare; yet, they ſent me plenty of fleſh, when I dined in my chamber. And I had great variety of excellent meates, both in one place, and the other. And leſt I ſhould be ſcandalized, it was ſuggeſted to me; that now mens natures are not able to brooke faſting, as they have done. I have not loſt it out of my memory; that I turn'd my eye aſide one time in the end of dinner, and ſaw a Monke leaning backwards, and ſtretching out his belly, as like a Glutton as might be. I had forgot to tell you, that no King doth fare better, or is fed with more variety, then the Ieſuits in their feaſts; if we conſider how much

much a man can eate. Here followes another deceit of the Monkes, ſomewhat like the former. In the end of Lent, Father Prior, the head-Monke, waſhed the feete of all his inferiour Monkes, in imitation of Chriſt, who waſhed his Diſciples feete: but warning was given the day before, and every one was commanded to waſh and purifie his owne feete; and yet when they came to the Prior, he did ſcarce touch their feete, either with his hands, or with the water; and here was all the imitation of Chriſt. Such another buſineſſe, and as like it, as an Egge is to an Egge, is acted by his Holineſſe at *Rome*, who is ſaid to waſh the feete of certaine poore Pilgrims. The man hath not reaſon, who ſaith, theſe are any thing but the bare ſhadowes of humility. The Monks in the place of their meeting to their meales, ſpeake not; but performe all by ſignes; and they have a booke which teaches the Art of making ſignes, either by way of ſpeech, or anſwer. But this is onely an outward colour, preſented in publike. For, the Monke, whoſe onely converſation I enjoyed, of all that were ſettled in the houſe, being eſteemed one of the wiſeſt men in Chriſtendome, was full of words, and many of them were bad ones. Hee laboured to beget in me an opinion (to which

I did incline for ſome reaſons) that the Jeſuits at my departure from them, had poyſoned me. And (ſaid this Monke) poyſon of their giving may lye gnawing inſenſibly in your body, and kill you at ſeven yeeres end. The Jeſuits may remember, they had provided a Gammon of Bacon, which I ſhould have carried with me: If it was mans meate, they have the leſſe to anſwer for. Another diſh I did eate of; the working of which, I afterwards much feared. But in that journey, the Sea cleanſed my body throughly. Of this Monke I learned, that the Pope had as deepe a hand in the Gunpowder treaſon, as the Jeſuits; and both were very deepe in it: (And the Jeſuits, being ſo wryed, and ſo cloſely knit to the Pope by obedience, durſt not have attempted ſo high, and ſo publike an Treaſon, without his knowledge) That whoſoever commeth from the Jeſuits, expoſeth himſelfe to the laſh of ſo many foule mouthes, as there are men amongſt them: that the Jeſuits will nip a man, as if a man ſhould nip a young bud of a Flower, or Tree, or a Witch, a young childe in the Cradle; that he ſhall never thrive after. The great Cathedrall Church in *Cambray*, neere *Doway*; uſeth a peculiar way of ſervice, much different from the Church-demeanour and ſervice

vice of *Rome*: And the Church of *Rome* hath long endeavoured there to introduce her cuſtomes. And I know, ſaid this Monk to me, that upon admiſſion of ſuch a change, in the next age the Church of *Rome* would perſwade the world, that the Church in *Cambray*, did never diſſent in any ſmall point from her. This is a great ſatisfaction to me, that the Church of *Rome* both is, and hath beene a long while, altogether upon the catch; and that ſhe leadeth her people, age after age, ſtill into more blindneſſe. I condemne in this Monke, that he ſpoke moſt irreverently of a perſon in high authority amongſt us; and one of the faireſt flowers in Chriſtendome: when he ſpeakes the words againe, I pray God his tongue may ake. It is very common with our Engliſh Romaniſts beyond the Seas, to ſpeake very uncivilly of thoſe in *England*, to whom they owe duty. This Monk related a homely ſtory: (and I had many from him; for it is their uſe, to cheere up their ſubjects with merry conceits) When I lived in *Spaine* (ſaid he) a certaine man was poſſeſſed with a Devill, and the Prieſt exorciſing him in the Church, the people being preſent, a bold Spaniard ſtepped out, and ſaid, O Father, pray let me ſee the Devill, I would faine ſee the rogue come out of his mouth: But

the Devill anſwered by the mans mouth, that if he came out of the mans mouth in whom he was, he would go in at the others-: you may gueſſe what part (the Monk ſpoke it plainely.) Whereupon (ſaid the Monke) the Spaniard immediately betakes himſelfe to the holy-water-pot, and ſitting downe ſo deepe in it, that the water hid a great part of him, gives the Devill very foule tearmes, and provokes him twenty times over, to come if he durſt: But coward, he durſt not come. I will not tell all. I will keepe ſome for a deare yeare, and a rainy day. Yet you may gather from theſe premiſſes, I could not but ſee, that hypocriſie and malice in their full growth, dwelt even here, as well as abroad; and that here, the purity was not to be found, the *idea* of which I bore in my minde. Wherefore, it was my owne firſt motion, and I left them, and became a Frier; the Friers profeſſing more ſtrictneſſe. A man may impute theſe changes either to variableneſſe, and inconſtancie, or to the ſtirring of good and able motives, and to Gods providence, that would carry me out of one roome into another, and ſhew me all the inward Chambers of the Church of *Rome*. Take heed, judge not. But if you do, I ſubmit my neck, lay what waight upon me you pleaſe, if you offend not God. For

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I deſerve both your judgement, and your ſcorne.

CHAP. II.

THe Monks have one ſtory amongſt them, and they make it a Pulpit-ſtory. A very devout Monke walking one day alone in a wood (and I thinke, they loſe themſelves in this wood, when they relate the ſtory) by chance heard a Nightingale ſing; and while ſhee did variouſly deſcant upon her ſong, he laid hold upon it as a hand from Heaven, by which he was lifted up to Gods eminencie, and to the picture and perfection of the Nightingale in him: and there he ſtayed in contemplation, catcht from his ſenſes, till many yeares were paſt, and all the Monkes of his time, dead in the Monaſtery in which he lived. All which time ſeemed to him very ſhort, and to bee merrily paſſed in hearing the Nightingale. Yet (ſay the Monkes) this Muſitian could not be a Nightingale, though his heavenly meditation was indeed begun, and ſung to, ſome while by a Nightingale. But the Monk admiring an excellencie in the creature, and being quickly filled with it in the brooke, went forward towards the ſpring, and roſe

to that, from which it was taken in the Creatour; and there he was eaſily ſung aſleepe, where he reſted a hundred yeares, like S. *Iohn* upon the ſoft breſt of our Saviour. This paſſage is not much unlike the miracle of the Seaven Sleepers, that ſlept in a Cave, not as other men doe, from the beginning of night to the beginning of day, but from the beginning of one age to the beginning of another. But as all their ſtories have their imployment, ſo this both tickleth, and ſerveth to many uſes: but above all, to give us a reſemblance of the profound meditation, with which God pleaſed himſelfe before the world. It is a high matter: Yet I ſhould deſire in this, and other things, to give more ſatisfaction then a ſtory comes to, of a man in a wood, that could not finde his way out againe. In lieu of their ſweete ſtory, take a word from me, without encroaching upon a ſecret, which God hath reſerved to himſelfe.

CHAP.

CHAP. III.

THere was a Time, (if I may ſay ſo) when there was no Time: no world: none of all theſe pretty things, we daily ſee; nor yet, the light, by which we ſee them: no men and women like our ſelvers: no living creatures: no aire, earth, ſea: no Infidell, no Jew, no Chriſtian, no Hell, no Heaven, no Divels, no Angels; no God I cannot ſay: For God alone had being before the world; as God onely now alſo hath firme and true being. For, all other things that be, be not of themſelves, but gaine their being onely by participation from God. *Et aſpexi*, ſaith Saint *Auſtin*, *cætera infra te, & vidi nec omnino eſſe, nec omnino non eſſe: eſſe quidem, quia abs te ſunt, non eſſe autem, quia id quod es, non ſunt; id enim vere eſt, quod incommutabiliter manet.* And I beheld the things that are under thee, and I ſaw them, neither to have a true being, nor altogether to want a being: I ſaw they had a being, becauſe they are from thee; and I ſaw they had no being, becauſe they are not that which thou art. For that truely is, which hath a being without change. If one of us ſhould wiſh now, prompted by curioſity, to have beene before the world; it would

S. Aug. l. 7. Confeſſ. c. 11.

would be an idle wiſh, and with as little ground, and foundation of likelyhood to have beene effected, as the world then had in effect. For no place, no little corner had beene, wherein to have beene: no aire to have received, and reſtored again in, breath: nothing to have appeared, or play'd with the ſmalleſt glimmering before the eyes. What God did before he built the world, although Saint *Auſtin* ſaith wittily, he was buſie in making Hell for vaine and curious Inquiſitours; (hee meaneth ſuch, as will not bee quieted with any reaſonable ſatiſfaction) yet he well knowes, who knowes, in what the divine happineſſe reſteth, and how abſolute God is of himſelfe, and free from all neceſſary connexion with creatures. All that which God now does beſides the actuall government of the world, and the acts conſequent to it; he did before: we know and beleeve that he does now contemplate himſelfe. For in the contemplation of himſelfe, conſiſteth his bleſſednesſe. Therefore we may ſafely know, and ſecurely beleeve; that he ſtood ſtill in all eternity in himſelfe, taking a full view of himſelfe, and his owne perfections, which are himſelfe. He now ſees in themſelves to be, what before he ſaw in himſelfe would bee. Nor was he ever idle before the world,

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otherwiſe then the Bleſſed ſhall be ever after the world. And if the Beatificall viſion, that is, the ſight of God, from which floweth Bleſſedneſſe, doth ſo fully, and plentifully ſatisfie the Bleſſed in Heaven, that they cannot turne aſide the buſied eyes of their underſtanding, the tranſitory ſpace of one minute, from that they ſee, even though they ſhould be enticed, and tempted to look aſide, with all poſſible delights: (and therefore, moſt ardently love, for the moſt amiable excellencies diſcovered in it) was not God ever well buſied, who ever had, and hath an infinitely more ſearching, and perfect ſight of himſelfe, then all the Bleſſed either ſhall, or can ever have together? The divine perfections, as they have many other, ſo they have alſo this prerogative; that alwayes ſeeme, they both are, and ſeeme ſtill moſt faire, and as they loſe nought of their ſubſtance, ſo they never bate any thing of their beauty: Now whereas, not onely the perfections of all creatures that are; but alſo, of all that are poſſible, are in God; and that in a moſt eminent and boundleſſe manner: how can it ſtand that God did not finde matter in himſelfe for perpetuall exerciſe? eſpecially, ſince that nothing is come new to him by creatures, but their actuall dependance upon him, the

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ſtile of Creatour, and the Government: all that which is added, being ſtill out of him, or derived from that which is not in him; and conſequently, no part of his Bleſſednesſe: nor any thing which can throw the infamy of change upon him. We may judge what is poſſible to be done, by what is done. And if things are poſſible to be done, a power muſt be which can doe them. And they cannot come from him, when he does them, but becauſe they were firſt in him. For, *nihil dat quod non habet, vel formaliter, vel eminenter*: no Giver giveth but what hee hath, either ſo as it is given, or in a better ſtraine. And they cannot be in God, but as they are himſelfe, and infinite. God doth not depend of the world, but the world of God. If the world had never yet beene, he had ſtill remained the ſame God, moſt great, moſt glorious: A King, though without ſubjects; becauſe all things, bee they future, or onely poſſible, are as actuall, and preſent to him: Omnipotent; able to make the creatures we now ſee, and farre more excellent, to which we are not warranted to ſay, he will ever bend his power. For therefore God leaveth many things undone, which reaſon teacheth us may be done: to preach this doctrine, that creatures are not his upholders. Contemplation in us, is a moſt

moſt noble exerciſe, becauſe performed by the moſt honourable faculty of the ſoule, the underſtanding: and by the higheſt and moſt elevated acts of the minde. What then may we thinke of contemplation in God? *Syneſius* having turned his ſpeech to God, hath a ſweet expreſſion, ὄμμα σεαυτῦ, eye of thy ſelfe. For his underſtanding is the great eye, with which he throughly ſees himſelfe. Beſides, the eternall generation of Chriſt, the divine Word, of which the Prophet *Eſay*, *Who ſhall declare his generation?* was, is, and ſhall be for ever: as likewiſe, the proceſſion of the holy Ghoſt. *Thou art my ſonne, this day have I begotten thee*: Hee meanes, a long day; *diem eternitatis*, the day of eternity: a day ſo long, that there is but one of them in all the yeare; and yet the yeare is the onely true ἐνιαυτὸς: for it is all and wholly in it ſelfe, and hath neither end nor beginning: a day that never yet made roome for night, nor ſhall ever be intercepted with darkneſſe. The Heavens are alwaies in motion: the Sun takes no reſt: Fire is alwayes in action: The Sea never ſleepes: The Soule is alwayes buſie in the exerciſe of her powers: The Heart alwayes panting: The Eyes are alwayes active when they are open: Life keepes the Pulſe in continuall beating; and the Breath alwayes a paſſen-

Syneſ. in hymnis.

Eſ. 53.8.

Pſ. 2.7.

ger,

ger, comming or going. These are numbred amongst the choicest of Gods creatures; and therefore, beare more likenesse of him in themselves, then meaner things. These ever worke, and was he ever idle?

CHAP. IV.

ANother application of the former storry, is to give us in a perfect forme the shape of their consideration, and contemplation. But why must they needs consider and contemplate in a Monastery? And if they will contemplate there, why is every man disinteressed from a lawfull calling, by which he may concurre to the benefit of the Common-wealth? *Homo nascitur Reipublicæ*, sayes the Civill-Law, A man is borne for the Common-wealth. And the reason which *Aristotle* gives, why a man may not kill himselfe, is, because hee may not lop himself from the Common-wealth, of which he is a branch. They answer with Saint *Austin*, vindicating the Monks, upbraided by the Manichees, *Videntur nonnullis res humanas, plus quam oportet deseruisse; non intelligentibus, quantum eorum animus orationibus prosit*: They seeme to some men to have forsaken humane affaires more then they

S. Aug. l. 1. de Morib. Eccl. c. 31.

they ought to have done, not understanding how much they exalt them by prayer. But without question, the Monkes of Saint *Austins* time, were no such idle bodies as now they are. For then every man had his practicall course of life, to which his education had instructed him; and they which had none, laboured in Gardens, and other plats of ground, digging and sowing; and eating their bread in the sweat of their brows. Nor is it a reasonable discourse, that because some few of the old Christians, flying from the bloody hands of their persecutors, hid themselves in Woods, Wildernesses, and secret Caves, and corners; wee shall step over the like cause, and take hold of the like action. Shall we make to our selves an imitation of the rest of Heaven, without undergoing the toyle, which goes before it; of which toyle, the rest of Heaven is the reward? And they lose a faire number of waighty occasions which the world affords, and which God ministers, as the food of vertue, and the gates of victory: and they are faine to referre all to the first Act of entring into the Monastery; or they would be much to seeke. When I was a *Romane*, the Pope was solicited by the Embassadours of *Spaine* to give leave, that the great increase of Monkes and Friers in their

their Countrey might be reſtrained; and the reaſon was given, becauſe it was feared, that the warres, and the Monaſteries, pulling ſeverall wayes, would unpeople the Common-wealth, and deprive the King of ſubjects, neceſſary to his Dominion. If ſuch a grievance may riſe from the exceſſe, why may not a reaſonable complaint be made of every knowing and able member of a Common-wealth, that buries his Talents in a Monaſtery, and ſeekes onely himſelfe? In a Chriſtian Common-wealth, the good of the Church ought not to be preferred before the good of the Common-wealth; when by ſuch an action of preference, the Common-wealth is endamaged; becauſe by the Common-wealth, the Church ſtands; and the Church is but a good part of the Common-wealth. And after all, why cannot they conſider their owne eſtates, and the condition of the world in which they are; and contemplate of high things; and admire Gods creatures; either in their chambers, if they were in the world, or in the fields, as *Iſaac*; of whom we reade, *And* Iſaac *went out to meditate in the field at the even-tide*? My Reader ſhall not want matter for ſuch a purpoſe, if he will be doing.

Gen. 24. 63.

Medi-

Meditation. 1.

One, a man like us, labours, and straines himselfe to know throughly the nature of the Angels; their office; their properties; and how one Angel differeth from another in the perfection of nature, and glory. This learned man presumeth to instruct the world in strange things: and to say, that there are nine Orders, or Quires of Angels: and that some out of every Quire fell from God: and moreover, is bold to tell us, that *Michael* the Arch-Angel in Heaven, sitteth above *Gabriel*; and *Raphael* the Seraphin, above them both: and that so many Angels may well stand together without much thrustingupon a needles point, while the silly creature soaring above himselfe, forgets himselfe, and the maine point; and knowes not what he is that talkes thus. Another dwelling upon earth, hath his dealing in Heaven amongst the Stars; and teacheth for a truth, that if we are born under such or such a constellation, such and such strange things will certainely befall us: we shall die suddenly by fire, or by water; or by a fall of a house, or from a house; or be the prey of a Lion. And this profound man is certaine, that if a Starre should loose hold, and

tumble downeward, it would more then cover all the world; and then, (sayes he) where should we be? And the plaine meaning people are amazed, when they heare him say that the Sunne runnes some hundreds of miles in an houre. But this heavenly man standeth above himselfe, and above the light of the creatures at hand, which first offer themselves to his thoughts, and knowes not what is here below. Others cast themselves beneath themselves, and their soules; and are wondrously taken up in the curious inquisition of inferiour matters. The wise Physitian is able to reveale the great mysteries of nature, and the naturall uses of almost all naturall things: but urge him upon a tryall, and he cannot prescribe Physicke to his owne sick conscience. Where is a Tradesman that doth not understand the secrets of his own Trade far better then the secret state of his own soule? These wretched people have tooke a fall; and are under themselves: they faile in the first ground, and foundation of all true learning. A man may wisely aske the question, Why in the blinde ages before Christ, the Devill speaking from the mouths of Images, gave to men many good and solid documents? The maine hinge upon which the question turneth, is: The Devill not

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onely doth evill, but also doth altogether intend evill: what then hath hee to doe with good? I will take the true answer: The Devill well knew that the world was even then abundantly stored with grave, and wise people; who were also morally vertuous: and that if he did not answer in some sort, to their pious and reasonable expectation, he would soone lose the reputation of a God. And therefore, amongst divers other sound instructions, delivered by the Devill in oracles, this also was given, γνῶθι σαυτὸν, know thy selfe. In which the Devill more willingly dispensed with a shew of sanctity; as knowing, that his admonition would in the end prove uneffectuall: because no man can truely know himselfe without the present assistance of Grace: of which the poore Heathenish people were altogether destitute. Our blessed Lord, whose end was to dissolve the machinations of the Devill, doth as strangely, as excellently, exhort us to the deepe, and powerfull knowledge of our selves; not in word, but in worke; in the working of a miracle. It is written, that he restored a man to sight, blinde from his birth. How did he restore him? by his will onely? No: by his word onely? nor so. The manner of the cure is uncovered in these words:

John 9.6. *He ſpat on the ground, and made clay of the ſpittle, and he annointed the eyes of the blinde man with the clay.* But let me ſee, is it clay? touch not my eyes with clay: it will rather put them out, then cure them. Now I underſtand it, our omnipotent Lord, here worketh by contraries: that it may bee knowne, not the thing applyed, but the power of him that applyed it, wrought the cure: while he clearely teacheth us, that the knowledge of our ſelves, and of our meane foundation, being, as *Job* ſpeaketh, *earthly*; with a requiſite application to our ſelves; is the onely inſtrument, which openeth the eyes of a man blinde from his birth, as we all are. And why doth our good Saviour ſo preſſingly ſtirre, and invite us to the knowledge of our ſelves? It is but one ſtep to the reaſon. *Knowledge puffeth up*, ſaith S. *Paul.* All knowledge puffeth us up, and ſwelleth us with pride, but the knowledge of our ſelves. When we ſpread our feathers of pride and oſtentation; if we but glaunce upon the knowledge of our ſelves, our plumes fall, and we begin to be humble.

1 Cor. 8.1.

Meditation 2.

MAn considered in his body, is a refined peece of dirt. A strong one? no. For, make his image of stone, or wood, or almost of any vile thing; and it will bee more strong, more durable then he. I will set aside holy Scripture; and prove my selfe to have beene made of earth beyond all contradiction: Every corruptible thing (and I may go to a dead mans grave, and finde that I am a corruptible thing) when it naturally perisheth, turneth into that of which it was made: I perishing after a naturall manner, turne into earth: the conclusion will follow, I cannot hold it: therfore I was made of earth. If I consider man in his birth and life, it is the great blessing of God, (to his great praise be it spoken) that he is not, *ante damnatus, quam natus*, condemn'd before he is borne. He is borne with the great paine of his poore mother that beares him: and he cannot bee made more naked, more poore then he was, when he was borne. If a man should looke upon him here, and know nothing; hee would little thinke that the little thing could ever be the wilde Author of so many foule stirres and tumults in the world. A child

Plin. *in prooem. ad l. 7.*

being born, is caſt out a poore naked thing, *natali die*, as *Plinie* ſayes, on his birth-day. Hee makes his birth-day a day of mourning: *Procellas mundi, quas ingeditur*, ſaith Saint *Cyprian*, *ſtatim ſuo ploratu, & gemitu, rudis anima teſtatur.* The new-borne childe preſently gives teſtimony to the ſtorms of this world, by his teares. The Emperours children of *Conſtantinople*, though borne in a chamber, called the Purple, becauſe on every ſide adorned with purple; though received from the mother, ſo quickly into purple, that they ſeemed to be born in little robes of purple, and therefore ſtiled *Porphyrogenites*; to hide the nakedneſſe, and take away the ſcandall of nature: yet notwithſtanding all this ſhuffling, and ruffling of purple, they came into the world as other children; all naked, and with little teares in their eyes, to ſhew they were then upon travelling from their maker. *Man that is borne of a woman*, ſaith *Job*, *is of few dayes, and full of trouble.* Every man was borne of a woman, but *Adam*: and it was not Gods higheſt will, that he ſhould have been either *of few dayes*, or *full of trouble.* It is a great while before we can goe, before we can ſpeake, before we can make it plaine, that we differ in the maine point from beaſts, and are reaſonable creatures, before wee know

S. Cypr. *de patientia.*

know any thing. And then endeavouring to know, we learn evill easily; good with great paine. And in our first lesson which the world giveth us, we learne to sinne. What is that? to breake the Divine Law, and forfeit our soules to eternall damnation. And yet, as it is in *Job*, *Man drinketh iniquity like water*; the sense is, it is as familiar with man to sinne, as to drinke. The best, and most quiet halfe of our lives, passes away in a dreame, when we are asleepe, and in a manner, dead: *vitam nobiscum dividit somnus*, saith *Seneca*, our life is parted betwixt sleepe and us. In our youth we are greene, and raw, and the sport of ancient people: and for want of judgement, and experience, lose our selves in a thousand thousand extravagancies; which afterwards appeare, not like Starres, but like skars upon our lives. And having at length climed above youth, we are yet troubled with some odde humour, and crack in our nature: by which we are burdensome to our neighbours, and hatefull, even to our selves. Hither poynteth the old Litany, when it prayeth, *A me, salva me, Domine*, From my selfe, good Lord deliver me.

Iob 15. 16.

Meditation 3.

OUr life is full of changes: wee paſſe from one yeare to another; and the faſter the yeares goe, the faſter age comes, and we are chang'd. We change the places of our abode, and with them, our ſelves. We change from a ſingle life, to the ſtate of marriage; and new paſſages comming with new courſes, hold us as it were in diſcourſe, and make us forget, that while they are new, we are old. We deſire to ſee our children grow: but, while they grow, we decay. The variety of this life deceives us. *Corruptio unius, eſt generatio alterius*, ſay the Philoſophers; the corruption of one thing, is the generation of another. The end of one miſery, is not onely the end of one, but alſo the beginning of another: and thus we live, toſſed continually betwixt fire and water. We beleeve, and goe on a little: then we doubt, and there we ſtop: we hope, and follow the good we hope for, like a wandring fire by night, and then we feare, and grieve, and deſpaire, and there we ſink. In the reaſonable ſoule of Chriſt, good acts paſſed from one to another without any ſtop, or interpoſition (at leaſt, all the while he waked; I reflect upon him that

ſaith

ſaith, *I ſleepe, but my heart waketh. Cant.* 5. 2.) So that one vertuous thought followed another in ſo cloſe and preſſing a manner, that they were not onely broken or hindered with the foule exerciſe of evill, but they were never at leaſure, never ſate idle in the Market-place, never out of the faire, and ſolid practiſe of good. For example: when the deepe exerciſe of Humility had kept the thoughts in worke and wages awhile, perhaps ſhe gave up the keyes, and government to patience. Then patience farthered in good by evill men, put the Scepter into the hands of Charity. Then charity changed into ſorrow for the ſinnes of the world. And ſorrow might beget ſtrong reſolutions of fortitude to die for them. And thus the ſoule of Chriſt tooke her ſteps from vertue to vertue. But in us now love raigneth, and ſoone after, hate kils it with a frowne. And then perhaps, indifferent thoughts may ſtep forward in the by, and the ſoule may wonder a little without the knowne fellowſhip of good or evill. And then the ſight of money may breake up all, and ſell the heart to covetouſnes. And then reflection may coole it with a drop of ſorrow. And then vexation may ſet all on fire with anger. And then the love of drinke may come waſhing the way, & quench anger. And

not

then

Salu. lib. 1. de gubern. Dei.

then the heart may reject what it loved, and presently desire the thing, which even now is rejected. *Humanæ mentis vitium, magis ea semper velle quæ desunt*, saith *Salvianus*; It is the fault of the minde, alwayes to desire the things which are wanting. And at last, according to the Poet, *Frigida pugnabunt calidis, &c.* Hot, cold, moyst, dry, fighting together, and striving to make a new quality, of hot, cold, moyst, dry, may breed confusion, and neither gaine the day. We make good purposes, and begin a new life; we turne up the eye, and all in haste, we will be very good and godly men and women; we will be humble, patient, sober: but our vertuous courage quickly droops; and in a short time, we are the very men and women that we were before: And yet not the same, but a degree worse, for grace neglected, drawes a curse upon us. We are pretty cleare, and merry, and then comes a cloud, the losse of goods, or good-name, or friends, or of a thing like these, which cooles and darkens all: and our sweetest joyes are sooner or later steeped in sorrow: we are now somewhat pleasant, then dull; then outragious; and for the time, lose our wits, and are mad. Doe all that wee can, and all that God can enable us to doe; we please one, displease another: this man

smiles

ſmiles upon us, the other frownes; and yet both have the ſame motive. But the beſt is, it is the voyce of Saint *Peter*, and of the other Apoſtles, *We ought to obey God, rather then men.* *Certe*, ſaith Saint *Chryſoſtome*, *quot homines in populo ſunt, tot Dominis ſubjicitur, qui vulgi laude gaudet*: Truely, as many men as there are, ſo many maſters he hath, who rejoyceth in the praiſe of people. Saint *Paul* reads us another leſſon: *For our rejoycing is this, the teſtimony of our conſcience*: God grant, that if it may be done without ſinne, I may heare more of my diſpraiſes then praiſes: for otherwiſe, I am in great danger of ſwelling, and breaking. The light which I ſteer to, is: our poore Saviour, with all his knowledge, with all his truth, did not pleaſe every man.

Act. 5. 29. *S.* Chryſ.

2 *Cor.* 1. 12.

Meditation. 4.

WE are in health, and looke freſh, and full: and then the head akes, a paine lyes heavie upon the ſtomach; and wee looke neither freſh nor full, but pale and empty: and then will one ſay, O had I my health againe! Happy are you that enjoy your health: we are ſhaken with an Ague, or ſcorched with a Feaver: and ſigh, and groane

groane, and turne from ſide to ſide, but cannot ſleep. It is the caſe of him that turnes from one falſehood to another: yea, the great ones are ſicke, and ſuffer paine; lament, and ſhed teares as plentifully as we. And moreover, the great ones are commonly ſore clogg'd with a grievous diſeaſe, that makes them a little greater, the Gout; which we poore plaine people are ignorant of; his name be bleſſed, that is worthily called *the Father of the poore*. We are now rich, now poore; though indeed, moſt rich, when we are poore. We are eſteemed by the world; and then contemned, and condemned. The care of catching after money, more and more, and ſtill more, takes up all the time of our life. A man is born to a good eſtate: with much care, and many ſinnes, he doubles it, and dyes. But a prodigall heire comes after him, in the firſt, or ſecond generation, and turnes it all into vaine ſmoke; and ſo, the name failes, the houſe fals; and here is the goodly fruit of worldly care, and of all the paines the old man tooke. And yet riches cannot ſatisfie the heart of man. Saint *Auſtin* hath the reaſon of it in his Meditations, *Domine, feciſti nos propter te, & irrequietum eſt cor noſtrum donec pervenerit ad te*: Lord, thou haſt made us for thee, and the

S. Aug. in confeſ.

the heart of man cannot bee quiet till it come to thee, and rest in thee. And the Prophet speakes not besides the matter: *When I awake up after thy likenesse, I shall be satisfied with it.* Ps.17.15. There are holy meditations, and vertuous exercises, to which wee owe much time: and therefore, the Devill, a cunning dealer, keepes the richer part of women busie, all the prime of the day, in dressing their bodies, and undressing their soules, and in creating halfe-moones, and stars in their faces, in correcting Gods workmanship, and making new faces; as if they were somewhat wiser then God. *Quem judicem, mulier,* saith Saint *Ambrose, veriorem requirimus deformitatis tuæ, quam te ipsam, quæ videri times?* S. Ambr. O woman, what more true judge can we require of thy deformity, that is, thy uglinesse, then thy selfe, who feares't to be seene? The Devill is alwayes more forward in seducing women; because he knoweth that women are of a soft, pliant, and loving nature; and that if they should love God, they would love him tenderly. The Devill? whither can any of us, men or women, flie from the Devill? *Be sober, be vigilant,* saith Saint *Peter*, *because your adversary the Devill, as a roaring Lion, walketh about, seeking whom he may devoure.* 1 Pet. 5. 8. It is not enough to be sober, nor enough to be

be vigilant. He is not our friend, but our adversary. And he is a busie Devill, he goes about, an angry Devill, he goes about like a roaring Lion: a hungry Devill; for hee does not roare onely, but he comes roaring, with a greedy purpose to devoure: and hee walketh, lest going with speede, he should run over you: and he keepes not one way, but walketh about; and does not onely devoure those who stand, or meete him in his way; but he seeketh whom he may devoure: and he is alwayes the same, alwayes a Devill; for when he hath found his prey, fed upon it, and eate up all; he is not satisfied, he goes on still seeking whom hee may devoure. God blesse every good man and woman from a roaring Lion. *Sixtus* the second, in one of his Epistles, directed to a certaine Bishop, gives the Devill no good report: *Si in Paradiso hominem stravit, quis locus extra Parad. esse potest, in quo mentes hominum penetrare non valeat*? If he gave man a fall in Paradise, what place can there be out of Paradise, in which he may not insinuate, and wind himselfe into the hearts of men? Here is a picture of the life we so much love, and so much desire to continue. And in the last place, an old house fals, or an arrow goes out of the way, or our feete slip, or the Devill comes to us in the outside of a

Sixt. II.

Saint,

Saint, (it is his course with drooping, and melancholy spirits,) and tels us religiously, that we shall give glory to God, or at least, ease and comfort to our selves, if we cut our owne throats, or hang our selves; and we are dead, gone. Perhaps we may leave our pictures behinde us with our friends; but what are they? a uncerell, a meere deceit of the Painter; our pictures are no part of us; neither doe they represent us as we are: we are dead, we see but one anothers faces when we are alive; we are parted in substances, we cannot mingle into one another, as wine and water; and therefore death puls one out of the others bosome. And commonly when our hopes are now ripe, and the things we long desired, at the doore; Death comes and overtakes, and takes us. And any man, being wicked himselfe, may send (with Gods leave) a wicked man to Hell, in the turning of a hand: and then, what would he not give to bee with his friends in the world againe? Here the reason fals open, why never yet from the beginning of the world, any wise man died, but if he could speake, in his last words, he cryed out against the vanities of life, and of the world. My prayer shall be the prayer of one, that knew what he prayd for: *O spare me, that I may recover strength, before I goe hence, and be no more.* Med-

Pſ.39.13.

Meditation 5.

IF I consider man in his death, and after it: He dyes, that never dyed before: Hee dyes, that knowes not what it is to dye. Which of us knowes, what the pangs of death are, and how going naked, agrees with the soule? It is as true, as old; Death is of all terribles the most terrible. For, howsoever the holy Spirit in holy Scripture is pleased to call it a sleep; it is not a sleep to the wicked. It is recorded of *Lazarus*, *Our friend* Lazarus *sleepeth*: and of Saint *Stephen*, *And when he had said this, he fell asleep*: And of the Patriarchs, and Kings of *Judah*, that they slept with their Fathers. But this was the death of the Saints, *so precious in the sight of the Lord*. And the soule of man now leaving the body, carrieth no mortall friends with her; they stay behind: the brother, and the sister, and the wife, and the pretty little children, with the sweete babe in the cradle. No temporall goods, or evils rather: nothing but good or evill workes; *and their workes doe follow them*. All the faireſt goods, which made all people in all ages, proud, are stil extant in the world: and will be after us, even to the end of the world. And although the living talke

Io. 11. 11. *Act.* 7. 60.

Revel. 14. 13.

talke pleaſantly of their dead friends, and hope well: while one looketh ſoberly, and ſaith; I doubt not but ſuch a man, or ſuch a woman, is with God: another, neither truely doe I: a third, he? ſhe? there is no queſtion of it: if he, or ſhe be not in heaven, what ſhall become of me? Yet, notwithſtanding all this plauſible and ſmooth diſcourſe, not one of theſe three tenderhearted, and charitable perſons, nor any one living here in the world, knoweth certainly, whither they were carried. This we all know certainly: Many of them are moſt heavily tormented in Hell, and there curſe *the Father of mercies, and the God of all conſolation*; and the world, and all their occaſions of ſin, and all their friends, and themſelves, and all Gods creatures, in the very ſpan of time, wherein their friends ſpeake well, and judge charitably of them: while they diſtribute their words without the leaſt change of countenance, and little thinke of their moſt wofull, and moſt lamentable condition. And the Devill, though it is open to him after this life; yet cunningly keepeth from us who are ſaved, and who damned. If one of us were now in Hell, (but it is a darke and horrid place, God keepe us from it) hee would quickly thinke: Had I my body and life againe;

whither would I not goe? What would I not undergoe to ſhun this wofull extremity? I would lye weeping upon the cold ſtones, all covered with duſt, and aſhes; if it might be ſuffered a million of yeares, for my ſinnes: I would begge my bread of hard-hearted people in a new world, from one end of it to the other: I would ſpend as many lifes in trembling feare, and fearfull trembling, if I had them, as there bee lifes in living creatures: I would doe any thing. Now my ſoule doe not grieve, that Hell is provided for ſinners; for ſuch griefe ſtands ſo farre under the loweſt degree of vertue, that it is a ſinne: but give two teares at leaſt, from the eyes of thy body; becauſe thou haſt ſinned againſt thy good God. Such teares are Pearles, and rich ones, and will in time make thee a rich man: The holy Fathers call theſe teares, the jewels of Heaven, and the wine of Angels. And as the world was a gallant world, and there were ſuch creatures, and ſuch doings, as we now ſee, before I was any thing: ſo it will, unleſſe God pleaſe, in the meane time, to cut off all by his glorious and ſecond comming, remaine a very gallant world; and there will againe be ſuch creatures, and ſuch doings, when I ſhall lye quietly under ground, corrupt and putrifie, and by

little

little and little, fall away to a few wretched bones; and theſe ſhall remaine, to mocke at what I have beene. And he that is now ſo trim, and ſo much talk'd of, ſhall not be ſo much as remembred in the world; his generation ſhall forget him; and people will ſpeake, and behave themſelves, as if he had never beene.

CHAP. V.

READER, beware; the Papiſts are crafty, and profound in craft. And they will object, to relieve their cauſe, one of theſe two things, or both, (I have beene long trained in the knowledge of their wayes) That I owe them thankes for many devout obſervations. Something I have learned of them, and I thanke them for it: yet little, (if experience ſtand aſide) but what I might have learned in *England*. My friends know, that when I was a boy at *Eton* Colledge, I began to ſcribble matters of devotion. And I have ſeene much unworthineſſe in them beyond the Seas, not to be imitated; which I could not have learned in *England*. But, the knowledge which they worke by, ſhall lye dead in me. Their other prop will be, that my writings come not from the ſpirit.

of devotion, but of oratorie. I am ſhort in theſe revelations, that point at ſomething in me, who am nothing. Reader, thou haſt the language of my ſpirit; but I muſt digge farther into this veine of Meditation, or Conſideration.

Conſideration. 1.

THe reaſonable ſoule, though now of compoſition, is compoſed of three faculties, the Underſtanding, the Will, the Memory. All faculties being active, have one moſt proper act or exerciſe, to which they are moſt, and moſt eaſily inclinable; if not reſtrained. The moſt proper act, or operation of the Underſtanding, is, to ſee, or know Truth: Of the Will, to will, and love good: Of the Memory, to lay up, and keepe in it ſelfe, as in a Treaſury, all profitable occurrences. By the ſinne of *Adam*, the Underſtanding is dazled in the ſight, or knowledge of Truth: By the ſinne of *Adam*, the Will becomes chill, and colde in the willing, and loving of good; ſo colde, that it wants a fire: And from the ſin of *Adam*, the Memore hath learn'd an ill tricke of treaſuring up evill, where it ſhall be ſure to be found againe; and of caſting aſide good, where

where it may be loſt with a great deale more eaſe, then it was found. Where one part is wounded, and one well, one part may ſuccour and cheriſh the other; the part well, the wounded part: In the ſoule, all parts are wounded. And therefore there is great neede of Grace, and ſupernaturall helps; that ſtrengthened by them, wee may recover health, and *partes deperditas*, the parts we have loſt. Lord, aſſiſt my contemplation with thy Grace. Wherefore the holy Apoſtle, ſpeaking of thoſe, who in all their adventures were guided onely by the weake directions of nature, ſayes, *they became vaine in their imaginations, and their fooliſh heart was darkned*: Firſt, vaine; and then more darke. Saint *Hieromes* Tranſlation ſpeaketh after this manner in *Geneſis*: *The earth was vaine and voide, and darkneſſe was upon the face of the deepe.* What the Eye is in the body, the Underſtanding is in the ſoule. The Eye is the naturall guide of the body, the Underſtanding is the naturall guide of the ſoule. For, when we beleeve, as well as deſire, the things we doe not underſtand, even then alſo we take a naturall direction from the Underſtanding; which he holds a conveniencie of ſuch things in reſpect of the motives, with beliefe, and deſire; though not with Underſtanding. The Eye

Rom. 1. 21.

Gen. 1. 2.

ſees the outward ſhape of a thing: the Underſtanding ſees both outwardly, and inwardly: as being advanced more neerely in its degree, and therefore alſo in its making to God. The Eye diſcernes one thing from another: the Underſtanding conceives as much. The Eye judges of colours: the Underſtanding judges of white and blacke, of good and evill. The Eye cannot ſee perfectly many things at once: and ſuch a one is the underſtanding: For, the more a power, be it ſpirituall, or corporall, being finite, is ſpread and divided in its operation, the leſſe power it hath in every particular. The eye ſees other things, but I cannot turne it inward to ſee it ſelfe: the Eye of the ſoule lookes forward; but in the body, it ſhall never obtaine a ſight of it ſelfe, in its owne eſſence. Indeed, the Underſtanding is a kinde of Eye: and the Eye is a kinde of Underſtanding. Such an excellent ſweetneſſe of agreement there is betwixt the ſoule and the body, which moved to the marriage, and union betwixt them. Now, this Underſtanding, this Eye of the ſoule, is not altogether blinded by the great miſchance of originall ſinne. For, *omnia naturalia ſunt integra*, as *Dionyſius* ſayes of the fallen Angels: all the naturall parts are ſound. How? from being broken, not from

Dionyſ. Areop.

from being bruiſed. This Eye then, although darke, ſo farre ſees, that it ſees it ſelfe leſſe able to ſee; ſomewhat darke in the ſight of naturall things; and much more then ſomewhat darke in the ſight of ſpirituall things. I may ſtand betwixt both, and clearely behold the different caſe of the ſoule, before and after the fall of *Adam*, in order to ſpirituall contemplation, and practiſe: if I looke upon the various condition of a man in health and ſickneſſe; in order to the actions, and operations of life. The ſicke man is weake, and ill at eaſe: his principall parts are in paine; his head, his heart: He cannot uſe his minde ſeriouſly, but his head akes: he cannot looke ſtedfaſtly; nor at all, upon a ſhining object: diſcourſe is tedious to him; if it be of high things, he cannot endure it: he cannot taſte aright; bitter is ſweet, and ſweet bitter, to his infected palate: hee hath little ſtomach to his meate, hee loathes it: and when hee eates, it will not ſtay with him; or if it does, he cannot digeſt it perfectly: hee cannot ſtand without leaning; hee cannot goe without a ſtaffe: he cannot runne without one. And why all this? Becauſe he is ſicke, becauſe he is a very weake man. O *Adam*, what haſt thou done? but in vaine. Had the beſt of

us beene *Adam*, he would have eaten, had there beene a Serpent, and a woman: perhaps, had there beene a Serpent, and no woman: perhaps, had there been a woman, and no Serpent: perhaps, had there beene neitheir woman nor Serpent: For, God being abſent with his efficacie, he might have beene both woman and Serpent to himſelfe. But, let him paſſe. It is beleeved, that God hath forgiven *Adam*, and his wife, who firſt brought ſinne into the world: and we may have great hope, he will be a tender-hearted father alſo towards us, that never ſaw the bleſſed houres of innocencie. Nothing can harden his tenderneſſe, but our ſinnes. And there are onely two deformities in our ſinnes, conceivable to be moſt odious, and urging to revenge: the greatneſſe of them, the multitude of them. O! but the Prophet *David*, a knowing man, preſcribes a ſpeciall remedy: *Have mercie upon me O God, according to thy loving kindneſſe.* The Latine tranſlation gives it, *Secundum magnam miſericordiam tuam*, according to thy great mercie: great ſinnes, great mercie; a preſent remedy. What comes after? *according to the multitude of thy tender mercies, blot out my tranſgreſſions*: a multitude of grievous ſinnes; a multitude of tender mercies, an approved remedy. There wants only

Pſal. 51.1.

ly a lively faith, and a vertuous life, like two hands, to make the application, to bring them together; and 'tis done.

Conſideration. 2.

THe light of the Underſtanding, which properly belongs to the Underſtanding, is onely naturall; and that, leſſe cleare then it was. And a naturall light leads onely to the knowledge of naturall things, or of things as naturall: for, nothing can worke beyond the vertue received from its cauſes. But man is ordained for God, as for an end, which goes beyond the graſpe, and comprehenſion of nature; according to Saint *Pauls* Divinity, borrowed from the Prophet *Eſay*: *Eye hath not ſeene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.* And the end ought alwayes to be foreſeene, and foreknowne by them, who are engaged to direct, and turne the face of all their intentions and actions to the end. Therefore, another light is neceſſary, a light above the knowledge and reach of nature, of which, the Underſtanding by nature is altogether deſtitute. Here is a wondrous defect. Who can ſhew mee ſuch

1 *Cor.* 2. 9

such another? We naturally see, there is a God. Farther, we naturally see that all things were made for us, and we for God: (howsoever the Stoicks thought one man was borne for another) And yet, by the proper strength of nature, we cannot goe to him, whom we see to be; whom we see to be our end; and for whom, we see, we were made; nor yet, towards him. Saint *Austin*, one of the most searching spirits that ever was, both a spirit and a body, solves this hard knot of difficulty, in a discourse of another linage: *Consultissime homini præcipitur, ut rectis passibus ambulet, ut cum se non posse perspexerit, medicinam requirat, &c.* The lame unable man is fitly commanded to go; that perceiving his defect of being unable, he may seeke a cure, and be able. But, the cure, what is it? The grace of God and as a learned Councell speaketh, *gratia semper est in promptu*, the grace of God is alwayes in a readinesse. I am not commanded to travell for it: whersoever I am, it is there also: I may lift up my hands and take it: if I open my heart wide, it will drop into it. And, as it was the nature of Originall sinne, to weaken the naturall and to darken the supernaturall light of the soule: so likewise, it is the nature of actuall sinne, to wound nature, and to kill grace; grace only

* S. Aug. *de perfect. Iust cap. 7.*

* *Conc. Senonense.*

ly, being directly oppoſite to ſinne. And thence it comes, that ſtill as we ſin, ſtill we are more darkened: and that ſtill, the more we ſinne, ſtill the more we are deceived in our judgements; and ſtill erre the more, in the ſight and knowledge of truth. For, why doe wicked men, ingulſt in wickedneſſe, apprehend moſt horrible ſinnes, as triviall matters? becauſe their Candle is out, the light by which they ſaw, is darkened with ſinne. Why doe weake Chriſtians, change their opinions from good to evill? from evill to more evill? Why doe they grow more ſtrong and obſtinate in evill opinions? Whither ſoever I goe, I muſt come hither for an anſwer: Becauſe ſome private or publike ſins have removed their Candle-ſticke out of his place, and they are in darkneſſe. God bleſſe my heart from the darkneſſe of *Egypt*. It is a pretty obſervation, that although the Iſraelites, and the Egyptians were mingled together; yet the plague of darkneſſe, which was a continuall night, whereſoever it found an Egyptian; was neither plague, nor darkneſſe to an Iſraelite: no verily, though hand in hand, with an Egyptian. O Lord, I learne here, that I am blinde, and darke; and I know that I am weake: and therefore, without thee, my contemplation

plation will be darke, and weake, as I am.

Consideration. 3.

WE ſee God in this world, not in himſelfe; but *per ſpeculum creaturarum*, through the glaſſe of creatures. It is worthily ſaid by Saint *Paul*, *The inviſible things of him from the creation of the world, are clearely ſeene, being underſtood by the things that are made.* Clearely ſeene to be, but not clearely ſeene, what they are in themſelves. For, if ſo, the things which are ſeene, ſhould be as exactly perfect, as the things which are not ſeene, as repreſenting them perfectly. It is a direct paſſage by corporall things, up to ſpirituall. For God applyes himſelfe accordingly, to the nature of every thing, in which he workes. The Angels are Spirits, and therefore, their directions, even before their union with God, were altogether ſpirituall. But wee, being partly corporall, and outwarly furniſhed with ſenſes, are moſt commonly taught by things, which offer, and preſent themſelvs to ſenſe. And becauſe the ſeeing faculty is the moſt quick, and apprehenſive; the ſenſe of ſeeing hath more inſtructions. And ſeeing moſt like to underſtanding;

Rom. 1. 20.

ſtanding; what is ſeene may beſt be underſtood. In all Gods creatures, as being the creatures of one God, there is a ſtrange kind of conſent, combination, and harmony. In earthly things, heavenly things are ſtrangely ſet out, and propoſed to us. For, if the way had not ſome ſpringlings of reſemblance with the Country, we could not ſo eaſily know it to be the way. Let a man, or an Angel give me the name of a creature in the world, which will not afford us many good leſſons of inſtruction, concerning the Creatour, and his dwelling-place, whither we are invited. Creatures of the loweſt ranke, voide of life, ſenſe, and knowledge, worke for an end: which evidently appeares, becauſe they tend, and bend alwayes to that which is moſt convenient, and ſutable with their being: and proceed in their actions, as if they were skilled in the compoſitions of knowledge. The Sunne knowes he muſt runne all day long, or the gratefull variety of darkneſſe, and eaſe, will not ſucceed in due time. The earth knowes, it is her part to ſtand ſtill, or ſhe cannot bring forth, and beare as ſhe does. The Sea knowes, hee muſt ſtill bee ſtirring, or he ſhall be corrupted. Which could not bee; that is, they could not know without knowledge, had they not beene

beene directed in their creation, by a moſt knowing power: and this is God. Marke that, my ſoule: here thou haſt found him: hold him faſt: let him not goe, till hee bleſſe thee: Nor yet then, till he paſſe his royall word, which ſhall never paſſe; that he will bleſſe thee, and bleſſe thee, and bleſſe thee againe; till at laſt, he ranke thee among the Bleſſed.

Conſideration. 4.

FOr, what is the reaſon, that Grace hath ſuch marvellous affinity with Glory? becauſe Grace is the way to Glory. The ſtate of Grace is the waking of the day: The ſtate of Glory is the day up, and ready. The ſtate of Grace is, *pax inchoata*, the beginning of peace: the ſtate of Glory is, *pax perfecta*, perfect peace. And therefore, many of the workes, (it is certaine) which proceed from Grace, are indeed, workes which pertaine to glory: As Extaſies. *Dionyſius* diſcourſing of the love of God, ſaith, ἔκστασιν ποιεῖ; it cauſes an extaſis, a traunce, and removes the lover from his owne ſtate to a more high, and ſublime condition. O, how ſhall I aſcend hither? to this high point of love towards God, our God, my God,

Dionyſ. Areop. c. 4. *de diu nom.*

God, all the Gods I have? There is no way but the untwinding of my heart from all idle affection to these low base things of earth: for then I shall rise. And as Grace is the true likenesse of Glory; so nature is not altogether unlike to Grace. For, Grace being the perfection of Nature, according to the worne axiome of Divinity, *Gratia perficit naturam*, Grace perfecteth nature: an agreement is required, and supposed betwixt nature and Grace: and therefore, all the chiefe acts of nature in the soule, are of themselves inclinable, and bendable to Grace; and yet, not altogether of themselves, but by Grace: as the naturall stirrings of the Will to Charity. Here I have the musicke, or harmony betwixt Nature, Grace, Glory. As for the correspondence betwixt Grace and Glory, because they are both in a great part hidden, this needs a very carefull search to finde it. But the corresponcence betwixt Nature and Glory, or Earth and Heaven, is such, that because one extreame is apparent; because Earth is apparent, and alwayes before our eyes, one may be found by the other; Heaven by Earth. Because the creatures of God in the Earth, are plaine, even to the dullest of us: if they learn the art of using creatures, as we doe staires; and goe up step after step, from the

the lower to the higher, from the leſſe perfect creature to the more perfect, (and if we goe ſtill upwards, we cannot miſſe our way) we ſhall come at laſt to the moſt perfect, which is the Creatour, bleſſed for ever. Stones, Trees, Beaſts, Men, Angels, God, the cauſe of theſe. Againe, if we deale with any particular Creature, as wee doe with a river; keepe by the ſtreame, till wee come to the fountaine: we ſhall be ſure alwayes, as ſure as ſure can be, to finde God in the end of our journey. If I aske the flower, whence it hath its beauty, (for, I know it is a borrowed beauty, becauſe it withers) it will perhaps at firſt be aſhamed to confeſſe, how meanely it was borne: but it muſt anſwer at laſt, from the earth. If I turne to the earth, and queſtion her, whence cam'ſt thou? She will anſwer quickly, and gladly; From God. Nor could the earth, ſo foule a thing, yeeld ſuch a beauty, without the ſtrange concurſe, and helpe of one, moſt beautifull: which is God. Here I have diſcovered certaine ſparkes of the beauty of God, in a flower. I will obſerve now, and admire how frequently holy Scripture thruſts us upon this admirable kinde of learning. *I am the Flower of the field: I am a Vine: I am the way: I am the light of the world.* If I walke abroad in the fields, I have a very

ry faire and moving occaſion, to lift up my heart to him, who is the flower of the field. And when I ſee a faire flower growing in my way, I ſhall doe well to leave it growing ſtill, with a deſire, that others comming after me, may from the ſight of it, looke up to the beauty of God. And another ſhall not doe ill, that ſhall come, and crop the flower, and ſmell how ſweete God is. As I turne home to my houſe, I am deſired to turne my heart to him, who is the Vine. If I ſtirre any way, I am ſtirred to thinke of him, who is the way. If I ſtirre no way, and but onely open my eyes, I am exhorted to climbe up to him, who is the light of the world. If I will ſhut my eyes, and paſſe through Gods world, like a blinde man, it is impoſſible I ſhould behold, either the flower of the feld, or the Vine, or the way, or the light of the world. The Devill (his enemy who is the way, and his enemy, who is in the way) hath wayes to keepe us alwayes buſie, to poſſeſſe our hearts, now with joy, now with ſorrow, now with hope, now with feare, now with love, now with hatred, now with one affection, and now with another: that, if we conſent to it, we ſhall go ſliding through the world, and at laſt fall out of it, as ignorant of good things, as if wee had never beene

alive. Gods booke of creatures ſhall be ſhut, and our eyes ſhut, before we have learn'd to know our letters.

Conſideration. 5.

IT was a principall point in the malicious doctrine of the Manichees, a rout of Hereticks, very ſtrong on foote in S. *Auſtins* time: that there were two prime cauſes of things, a faire cauſe of good things, and a foule cauſe of evill things. The unhappy occaſion of this opinion was, becauſe they diſcovered many pernicious, and hurtfull creatures in the great ſtore-houſes of nature: which they imagined could not with honour and conveniencie be attributed in him, that we call the good God of all goodneſſe. And Saint *Auſtin* hath left behinde him a remarkable ſtory of a Manichee, to whom when it was granted, that the Flye for its troubleſomeneſſe, and continuall importunity, was from the Divell; he did eaſily bring on his argument, as it were, under-hand, and by ſtealth, to other creatures, that had a greater ſubſtance, and a more noble being. (Give not place to the Devill in ſmall things.) But if theſe impious Manichees had but ſtood a while, and rightly

rightly considered, by what crooked entry hurtfull things came into the world, at least with leave to be hurtfull: and how all things in the visible world, even now, after Gods heavie curse upon the earth, offer themselves to be guided to good ends; and are for the most part, used by Physitians, in the recovering, and conserving of health: or if they had but examined, and scanned the perfections every thing hath, in respect it is honoured with a being; they would have thought it no absurdity, to call God in the sight of Heaven and Earth, *Creatorem cœli & terræ*, the Creatour of Heaven and Earth, and of all things in them. God hath made one thing lesse perfect then another; to the end, we may more highly esteeme his better things: For, as contraries, though enemies, are wont to set out one the other; and the Swan seemes whiter, when the Crow is in presence: so in adversity, the lesser things make good the greater. And if divers creatures had not wanted their due perfections, many long stories of great Miracles had beene cut off, and the ignorant world had not knowne that it was hee who made nature, by whose power she was restored. And perfect men should not have had such open admonishment, to reflect upon their owne talents, and to praise God

for his ſingular benefits to them. If no man had ever beene blinde, who would thanke God above an eaſie and ordinary manner for his eyes, the windowes of his ſoule? and if none were deformed, who would praiſe beauty? And howſoever *Ariſtotle*, to bring in the phraſe, calleth monſters ἁμαρτήματα τῆς φύσεως, the ſinnes of nature: God was willing that nature ſhould erre ſometimes in the right ſtroke, and looking to his end, ſeemed to erre with nature in the worke. And never was any famous picture, but the ſame end was intended by the Painter, in the pencilling. For, monſters doe ſerve in this great picture of the world, like ſhadowes in pictures, to give the eye a fairer view of the fairer colours. The darkneſſe of the night, though it hath none in it ſelfe, yet gives a great luſtre to the day: And Summer is more eſteemed, becauſe it was uſher'd into the world by a wither'd and ſhaking Winter. By which it is manifeſt, that not onely theſe things paſſe with change, to avoide tediouſneſſe; which hapneth even in the higheſt ranke of things, if they be earthly; but alſo, that the meaner ſort, by onely ſhewing themſelves upon the ſtage, helpe much to the value, and eſtimation of the better. O thou delightfull change and viciſſitude, my thoughts muſt needs change

1. *Phyſ. text.* 82.

to

to praiſe thee. Albeit he made thee, who is unchangeable; yet he well knew thou wouldeſt ſhew well in the world, though not in him. I will no more, to every kinde of change, give that foule name, Inconſtancie: I ſee now, that ordered changes are to be deſired. But in imitation of thee I muſt change againe. It is more certaine, then that which is certaine, or certainty it ſelfe; that he made all things, who moved the three children in *Daniel*, as well to invite to the praiſe of God, heate, fire, (they being then in the fire) cold, froſt, lightning, clouds, night, and darkneſſe; as other creatures, though oftētimes they bring in their traine danger, and ſometimes hurt with them: which objection Saint *Auſtin* bendeth againſt the Manichees. For, all creatures by waving towards the end, for which God made them, praiſe God. The Sunne runnes apace to doe his will. Let it goe; that many things were not faſhioned in the firſt Creation, which, after the quality of the earth was altered by the curſe, were ſeene to appeare in ſtrange and antick ſhapes; being indeed, the children of the curſe, not of the earth: as thornes, and brambles, which come againſt us with their pikes in ſo great a number (and moſt commonly, without helpe of tillage, or o-

Dan. 3. in Apocryph.

S. Aug. lib. de natura boni, c. 6.

ther husbandry, or any call, or signe from us) that a Rose cannot grow, but secretly armed with thornes, even in the place where it is to be plucked. And for living creatures, given up to mans use, they turne head against man, because *Adam* bore armes against God, for whom he was made. And by this foule cranny, came all the scattered troops of crosses into the world; and all hurtfull creatures; which were more hurtfull to the Manichees, then all other people, as being cause of their errour. For the Jewes have an ancient tradition; that *Adam* before his fall, being seated on an eminent place in Paradise, other living creatures passed by him in a decent order, and bowed their humble heads in signe of honour and duty: at which time hee gave them all names, some thinke, conformable to their natures. *Moses* singeth of God, *his worke is perfect*: and *David* playeth to the song, *O Lord, how manifold are thy workes! in wisedome hast thou made them all: the earth is full of thy riches.*

Deut. 32.4. *Psal.* 104. 24.

Consideration. 6.

GOD, as he is infinite in himselfe, so he doth certainely steere all his actions to

to an infinite end, which cannot be any thing but himselfe. All flouds wander out of the Sea, and finding they have lost their way, runne hastily another way to finde the Sea. These subject creatures are given us, to stand in divers places, and take us by the hand, and so deliver us from hand to hand, till at last they leade us to God, and put us safe into his hands: and to serve us, upon supposition that we serve God: and therefore, I not serving God, am a Thiefe, and a robber, if I take them in my wants to relieve me. Since all bread, is the bread of children; I not being a child, cannot use it, but I must abuse it. And a true lover of God doth not converse, and deale with more creatures, then will bring him with just conveniencie to his end: nor with any, but in a measure proportionable to his end. And such a one was Saint *Austin*, after hee had beene the space of nine yeares a Manichean, and was now converted: who saith, *Hoc me docuisti, Deus, ut quemadmodum medicamenta, sic alimenta, sumpturus accedam*: Howsoever I lived before, when I lived, and yet did not live; yet now, whereas *Filius tantarum lacrymarum perire non potuit*, according to the prophesie of my great Master, *Ambrose*, A sonne of so many teares, as *Monica* my mother shed for me, could not perish;

S. Aug. l. 10 Confes. c. 11

rish; this thou hast taught me, O God, to take meate as men doe medicines, not for pleasure, but necessity; to put me another step forward towards thee, and to maintaine the thred of my life still running upon the wheel, which I dare not wilfully breake. Nor yet are all creatures made for the necessary maintenance of life. For, although the foure Elements are requisite to the due continuance of it, yet man may subsist, and stay in being man, without many creatures in them: which God hath provided, not to comply with necessity, but to conforme with delight, if embraced in a fit measure; and if we deale in them as Bees traffick in honey; diligently observing that our wings be not entangled and catched therewith: our wings of prayer, and contemplation, by which we rise from earth to heaven, from the creatures, with a great flight, to the Creatour. And God made many things otherwise then we use them. Gold and Jewels were hid in the earth, from mans sight; as if God had beene unwilling they should be found. And therefore *Boetius* complaines, *Heu primus quis fuit ille, Auri qui pondera tecti, Gemmasque latere volentes, Pretiosa pericula fodit?* Alasse, what unhappy man was that, who first digged up covered Gold, and shamefast Jewels, that

Boet. Metr. 5. lib. 2.

desired

desired to lie hid, being pretious dangers? And all the shining colours of cloth, that so mock our eyes, from what a white simplicity are they fallen? For, to argue with Saint *Cyprian*: *Neque enim Deus coccinas, aut purpureas oves fecit*; God made not Sheep, from which we take our Wooll of a Purple, or Scarlet colovr; but plaine innocent white. And almost, all the bravery that wee see in the world, was brought by idle Art into fashion. But to returne from whence I set forth: All things were made for us, and our end; and we may see, though they goe severall wayes, how justly they meete all in their end. Wee are the onely visible creatures, that swarve from the maine end, which is God. And all things as flames of fire, point alwayes upwards, and like heavenly signes, besides the knowledge of themselves, reade us lessons of Gods power. And although God became a Creatour to divulge his power, and that glory might bee given to him, yet God is not proud. For, therefore we are proud, because we exalt our selves above our selves, and snatch that glory to us, which is due to God, and pertaining to him by way of royalty. But God cannot lift himselfe above himselfe; Nor take from any that is above him, because he has the first place. And in good sooth, this

S. Cypr. l. de disciplina, & habitu virginum

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Consid. 7.

Book

Book of creatures, if it may have a name, may be entitled a large description of the Divine power. Bring me to a Man, or a Spirit under God, that can create a bramble, a small haire of a mans head, or an ignorant worme. Besides, these creatures of God are so strange, and admirable in themselves, and such plaine emblems of Gods wisedome, that although we, who are bred up by little and little to them, and see them first, when we have not the exercise of reason to judge of them; are by daily use, and the ignorance of our child-hood, brought up to a custome of not considering them, and their Author, as wee ought: yet, if God should create a man in the ripenesse of perfect age, when reason hath gained the Scepter, as he did *Adam*; doubtlesse he would be transported with admiration of every thing hee saw; so excellent, and so perfect is every thing in its kinde. He would first admire this light, the first faire creature, and the first thing that would come in his eyes. Thence he would looke up to the Sunne. Then quickly spread his dazling eyes upon the heavens; and cry, O wonderfull! Thence fall againe to earth: where hee would be exceedingly taken with the strange sight of Trees, Birds, Beasts, Fishes; to which a leafe, feather, haire, scale,

ſcale is not wanting: of fire, and of its active flames, which wonderfully beget one another: of aire, that we take into our bodies, and yet ſee not: of water, that comes in drops, and runs away in flouds: of all things, of every thing. And moſt of all, himſelfe would wonder at himſelfe. His tongue would alwayes be ſtriking the ſame ſtroke; and he would ſtill be ſaying, Who made theſe things? Where is he that made them? I would faine ſpeake with him, and behold how excellent he is in his being, being ſo excellent in his wiſedome. He would marvell, how a plant, or flower ſhould grow; and yet not be ſeene to grow, but to have growne: a beaſt goe pulling up, and letting downe his legges in a ſtrange order: a bird move, and make circles in the aire without falling; a fiſh ſwim over-head in the water without being ſtrangled: how a man ſhould ſpeake, and by a little noiſe from his mouth, exactly know the minde of his companion. And all things which we doe not admire, becauſe we have ſeene them being children, before we could aske what God was; this new-created man would not paſſe lightly over, as *Alexanders* foot-man over the ſands, without leaving the print of his foot-ſtep; but would conſtantly fix, and dwell upon, and would never

ver ſtirre from them, except in a journey to the Creatour, and backe againe. For infallibly, in their degrees they are all perfect, and good, all worthy of admiration; and had God beene ignorant, and not knowne them before he made them, he alſo had admired them: but he admireth not himſelfe, becauſe nothing is ſtrange to him. And moreover, God made all creatures to demonſtrate his perfection: all the perfections that are diſtributed amongſt creatures, being united in God; as the beames of the Sunne, though ſpread upon all the world, through Sea and Land; yet, meet all in the Sunne, and never was a beame of the Sunne divided from the Sunne, or held from returning to goe on its journey with the Sun. And therefore, as we for the weakneſſe of our eyes, can better take a ſight of the Suns faireneſſe and perfection by looking upon it at ſecond hand on the earth; and perceiving the comfortable effects it worketh both in aire, water and Earth: ſo likewiſe, for the debility of our underſtanding, wee can better ſtudy Divinity in the great volume of creatures, then in God himſelfe, and in his owne originall brightneſſe, with which our underſtanding may not conſort as it is. For in himſelfe hee is beſt knowne to us, by not being able to

be

be knowne of us: of whom we can ſcarce ſay any thing, but by way of negation; as denying thoſe imperfections to be in him, which we finde in creatures; at leaſt, in an imperfect manner, and as they are in them. *O our Father which art in Heaven*, I have found thee, even in the creatures here on earth.

Conſideration 8.

THe Prophet *David* beginneth one of his Pſalmes, it is the firſt ſtroke in the Muſick; *The Heavens declare the glory of God, and the Firmament ſheweth his handy worke.* And by this he declares unto us the Divine doctrine, theſe noble creatures give us, both of the Glory, and Power of God. It followes: *The Law of the Lord is perfect, converting the ſoule.* By which he ſhewes, that the knowledge we gather from creatures, is imperfect, and blurred with ſpots; becauſe the perfections of earthly things, are alwayes mingled with imperfections; and are much imperfect, compar'd with heavenly. And therefore, the knowledge of God by creatures, did not convert the ſoules of the old Philoſophers: becauſe they ſtill wanting the ſight of the perfections figured,

Pſ. 19. 1.

Verſ. 7.

brought

brought all to the rule of ſenſe, and would not give a neceſſary ſtep from what they ſaw, to the better things, which could not be ſeene: *But the Law of the Lord is perfect, converting the ſoule.* It is the memorable ſaying of Saint *Auſtin*, that *Socrates*, a morall Philoſopher, long before Chriſt, had ſome reſpect to Chriſt, ἀπὸ μέρους γνωστὸν, as being in part, knowne of him. And doubtleſſe, he points at his knowledge of God, in creatures: but it was in part, he knew him by halfes; and therefore, the knowledge of halfe God could not ſave all *Socrates*: and if not all *Socrates*, no part of *Socrates*. It is my part ſo to contemplate the creature, that I doe not ſtick in it, nor ſtumble at the imperfection of it; but aſcend from the creature, towards, or to the Creatour. Towards the Creatour, as thus: I behold a worme crawling upon the ground: what ſayes he? I may ſay, nothing. He ſayes, as much as I can ſay. He ſayes: I am a little long thing without any difference, or beauty of parts: I creep all the day long: I eate dirt, and that is all my cheere: I beare no Image of God, but only a ſmall print of his foot-ſtep; and therefore, I know, I was not made for him, but for men, that follow him in his foot-ſteps: and they looke another way, and

S. Iuſt. Apolog. 1.

and tread upon me, and there I dye, and ceaſe to be Gods living creature. O man, uſe me as thou pleaſeſt; I am thine: but, let me, I pray thee, be an occaſion to thee, of doing God ſome little ſervice. Bleſſe him at leaſt, for my creation, and for thy owne more perfect; and thanke him heartily, that he would give the little wormie, to creep. Had I a tongue as thou haſt, let me tell thee, I would bleſſe him both for thee, and me. Had I been made looking upwards, how happy ſhould I have beene, both here, and hereafter? To God, as thus: when I looke upon the Sunne, I will comment upon it, after this manner: The Sunne is one; God is one: The Sunne enlightens all the World; God fils all the World: and all inward light, is either of Nature, Faith, or Grace; and this is a threefold excellencie, comming onely from the bleſſed Trinity: The Sunne warmes powerfully; God comforts efficaciouſly: The Sunne melts the Snow, hardens the earth; the one is pure, the other uncleane; God workes diverſly upon the juſt, and unjuſt; melting the one, and in a good ſenſe, hardning the other: The Sunne ſhines equally, upon all creatures; but ſome creatures being more clear, receive his beams more perfectly; God excepts no creature from his protection; and ordinary

ordinary providence; but ſome being apt, and diſpoſed to receive more beauties, and helps from him: The Sunne is not defaced by ſpreading his beames upon the mire; God is not debaſed by ſtooping to his work in theſe inferiour things: The Sun is hindered from ſhining upon us, by miſts, and clouds, which riſe from the earth; The clouds of our ſinnes, riſing from our earthly corruptions, keepe off the beames of Gods grace from us: The Sunne ſets, but riſes againe; God hides himſelfe a while, but he will not be long abſent; *Heavineſſe may endure for a night, but joy commeth in the morning.* And would I require a more exact viſible Image of God? He that cannot reade, can reade in Gods great booke of creatures, if he has eyes; where the hand is faire, and every letter a great one. Away with theſe brazen, ſtony, and woodden Images of God. Be they ſilver ones, away with them. The Sunne is an Image of God, of Gods owne making: and a more compleat Image of God, then the wit, or Art of man can frame; ſet in a high place over all the World; and to be ſeene by all, almoſt every day: imitating God alſo in the ſpreading, and diſtribution of his goodneſſe: and yet no kinde of law will give us leave to worſhip and adore the Sunne. O but God

Pſ. 30.5.

God never appeared in that likeneſſe. Shall I worſhip a Dove, or the Image of a Dove; becauſe the holy Ghoſt appeared in the likeneſſe of a Dove? It exceedingly behoves me to looke about me, above me, under me, before me, behinde me, on each ſide of me, within me. O that I could beate it into my heart! Every where I ſhall finde the wonderfull workes of God; wonderfull, becauſe not knowne; not knowne, either in themſelves, or in that they ſignifie. It is proper to God, to ordaine, not onely, that words may ſignifie things; but alſo, that one thing may ſignifie another: a thing in the World, a thing in Heaven, or elſewhere; a thing preſent, a thing to come. The beſt of us hath but one life to live, and that being once ended, he ſhall never ſee Gods creatures in this order, and after this faſhion againe. Is this a World wherein to be idle, and to complaine ſo often, we know not how to ſpend our time? I am amaz'd at my ſelfe, at all people. If God ſhould ſay to me, Goe to the end of the World, till you can finde no more land or ſea, that you may be ſav'd; and goe bare foote, and goe upon thornes, would I not goe? And yet I now ſtand idle, when his creatures come home to me, and are with me; whereſoever I am. Lord, teach my hands, and my heart to work.

Conſideration 9.

WE are ſent hither, by the way of Father and Mother, being neither wholly intellectuall, as Angels; nor altogether ſenſible as beaſts; but a mixt and compounded thing, under the name of reaſonable creatures. By Reaſon, we perceive with a ſearching eye, what we commonly ſee, heare, or otherwiſe conceive: and in ſome hard things, not plaine to the firſt view of reaſon; we ſtep from confuſe to cleare, *a minus noto ad magis notum*, from a leſſe perfect, to a more exact knowledge, by diſcourſe. The Angels have leſſe occaſion of diſcourſe then we: becauſe their naturall knowledge is in it ſelfe ſo marvellouſly plaine: and moreover, is illuſtrated with ſuch variety of ſupernaturall lights, whereof ſome are conſtant to them, ſome come when they are ſent: that it repreſenteth many things to them in a faire character, and in the lumpe; which we are forced to bring together, and home to our knowledge, by diſcourſe. The beaſts have no ground, fuell, or inſtrument of diſcourſe. For, their knowledge is darke; and beſides that it is alone, can paſſe no way but by the common doores of the ſenſes. And thus, for the

the defect of ſound knowledge, not knowing the true depth of any thing, they cannot properly infer one thing from another. Man is placed in the middle Region, being halfe Angel, & half Beaſt, half ſoule, & halfe Body: and peeceth up the greater, though not the better part of his knowledge, by diſcourſe. We then being underſtanding creatures, and ſtanding betwixt the nothing that we were, and and the new thing which we muſt be: and being alwayes upon the wheel, in a running, tranſitory, and paſſing fortune; and brought into ſtrange company: doth not Reaſon give us a moſt high, and moſt ſevere charge, to conſider τὰ μέλλοντα, καὶ ὄντα, the things that are to come, and the things that are paſt? to looke forward and backward: to gaze on every ſide: to ſearch, and enquire with all diligence, whence we came, where we are, and whither we goe. Alas, alas, how little have I pondered theſe matters of moſt high importance! Sure I am blinde: and yet, ſure I ſee. Sure I am reaſonable: and yet, ſure I am not reaſonable. I know not what opinion to entertaine of my ſelfe: Lord, enlighten my underſtanding. Many wonderfull things are before me, behinde me, and round about me; and they all concerne me exceedingly: and becauſe I behold ſome of them every

day, and heare others ſpoke of as often, I regard them not. I plainely ſee, that Reaſon ſpeakes wiſely, when ſhe bids me conſider: and I plainely ſee that I am a foole, and mad if I doe not: and I wonder at my ſelfe, that I doe not: and yet I doe not. My Underſtanding is convinced; but my Will ſtirres not. *Da Domine, quod jubes: & jube quod vis.* Lord, give me to effect, to doe, to performe what thou commandeſt; and command what thou pleaſeſt.

S. Aug. *in Confeſſ.*

Deare Reader, read here againe, and againe, in this booke of a poore creature; that you may the better underſtand when you read in Gods booke of creatures; and conſider that *Ariſtotle* ſpeakes ſenſe, when he ſayes: *Cognitio minima de rebus maximis, major eſt, quam cognitio maxima de minimis rebus*: The leaſt knowledge of the greateſt things, is greater then the greateſt knowledge of things little.

Ariſt. *l.* 1. *de Part.*

CHAP. VI.

I Spake but a little before, of going to Heaven bare-foote: and it is my owne caſe. For now I am cut, and carv'd into a Frier. I am going a long journey, in long coates, without a ſhirt to my back. I beleeve this

this was not Christs meaning, when hee exhorted his Disciples, to be like the little childe, which he set in the midst of them. In this they are not unlike the Crosse-bearers in *Spaine*, who in their Processions, carry every man a Crosse upon his shoulders, and having tooke up their Crosse, follow Christ. The Devill had wrought a parcell of the old Monkes into this fallacie, whom *Cassianus* much blames. (*Origen* had a fault too.) In my heart, I am of opinion, that a great and massie part of them, in their Processions, wherein they whip themselves, are meere counterfeits. For, it is their use in *Spaine*, before they goe to it, to desire their friends to rubbe and chafe their backs throughly, with a woollen cloth: and the bloud being stirred, will afterwards come from them in their lashing of themselves, with little paine. Some will pause at certain places, and there whip themselves with more severity. But what places are these, thinke you? Under their mistresses windowes; and they beare markes on their outward garments by which, upon agreement, they are knowne of them. And I saw one of the greatest Peers of the Realme, who going in a Procession with these Disciplinants, because their faces are covered; went along whipping himselfe in state, and set-

Joan Cassian. *Collat.* 8. *cap.*

ting up one arme in a circle to his ſide, as Gallants uſe to doe; that hee might bee knowne from all the reſt. But I forget. I am in *Spaine*, and my buſineſſe lies at *Doway*. I leave much plenty of matter behinde me in all places, that I cannot write, but I am pull'd every way. Here I continued but a ſhort while. For, beſides that I perceived the Friers, for the moſt part, to be moſt unhew'd, and ſilly people: their actions were as vaine, as they ſilly. Every night, being met by the fire ſide, one of them plaid upon a kinde of a ſmall fidle, and the reſt danced in their long coates, and their woodden ſhooes, with their legs and feete naked: which did not ſo well become thoſe, that in the ſtreets would not be ſeene to look awry, or ſmile. And yet the Friers in *England* are as great Gallants, as the beſt of them. And in their ſerious actions, they are as vaine. For, to exerciſe my patience, they commanded me to ride in the ſight of them all, as coated children doe upon a ſtaffe: And another Frier as big as my ſelfe, was commanded to runne by my ſide, armed with a wand, and whip his Worſhips horſe for better ſpeed. Is this the majeſty of recollected and chriſtian practiſe? Another time they forced me in a generall meeting, to ſing them a ſong; it was a vaine one, though

not

not a vile one: and afterwards, to ſpend ſome time in catching Spiders. But the top of all was: They ſet me one day upon a high ſeate, like a Throne; and made me a little Pope for the time: And the Friers came kneeling, and creeping before me; and after many ceremonious expreſſions of humility, kiſſed my bare feete. They are as filthily naſty, as fooliſhly vaine. For, every Friday in the afternoone, the Bell rings, and cals them together into a chamber, where a great fire is made. Here they put off their inward coates; and two of them ſtanding by the chimney, at each corner one, hold the coate at length, and with white wands, beate off the Lyce into the fire; which then fall like a ſhower. And they delight ſo much in this abomination of nature; that if a man give a Frier notice of a Louſe upon his garment; he will thence take the poore benummed creature within doores, into his boſome; and this he does, becauſe Saint *Francis* did ſo. Surely Chriſt never gave way to this utter abjection of a man, from a man, and from the decent inclinations of nature, Gods good gift, to a ſordid beaſt. And theſe buſie vermine are doubtleſſe a great hinderance to the quietneſſe of their prayers, and other devotions; and make them ſhrug, and at-

tend to the Lyce, when both their thoughts and bodies ſhould wait upon God. But the Lyce were not the onely biters in the Friery. And here my Reader ſhall underſtand, what religious hearts, theſe religious perſons, that compoſe the monſter of *Rome*, beare one towards another. For, the Monke, by whom I was directed in the Monaſtery, is now in the Friery another man; and confeſſed to be all knit together of craft, and a great ſtudent in the art of policy, and over-reaching. And the Jeſuits had their load too; as may appeare by this ſtory, which a ſuperiour amongſt the Friers, told me. A certaine Frier of their coate, and company, comming to ſpeake with a Jeſuite at his chamber in *London*, found him earneſt in his ſtudy, behinde a curtaine. After the diſcuſſion of their buſineſſe, the Jeſuit ſtepped haſtily downe, to give order concerning the entertainment of his friend. And in the interim, the Frier looked behinde the the curtaine, and found before his chair, a written book. The title of the Chapter, which then lay open, was: By what motives to ſtirre a widow, (or other free perſon) to give her eſtate into the hands of the Church: and how afterwards, to diſpoſe of her. The Frier, by whom I was informed, named to me a principall man

man of his Order, who then had one of theſe bookes lying by him. Whatſoever the Scribes and Phariſes practiſed, I doe not read that they commended the art of *devouring widowes houſes*, to writing; for the information of their poſterity. The fortune of the booke, as it was related to me, is this: The Jeſuits dare not print it, leſt it ſhould at any time ſlip beſides their hands into the world. And the Jeſuits that are ſober natur'd, and ſeriouſly given, are never ſuffered to heare of this booke: it is onely permitted to practicall men, and at ſuch a time after their entrance into the Order, but not before. I had formerly heard of this booke; and that it was full of damnable conveyances. My Reader may ſee with halfe an eye, that I relate things briefely, and plainely; and that I build upon the teſtimonies, which they give one of another; being a ſure way. The learning of bookes, plowes not halfe ſo deepe. Another Frier ſtruck both the Jeſuits, and the Monks, in one turning of his tongue, with theſe words: The Jeſuits are the daily plotters, and actours of buſineſſes, which we can never anſwer: And were not the Monks aſhamed to give out, the other day; that a mad man of their Order wrought miracles? Theſe Friers have a ſleight, by which, they con-

confirme their young ones. They have printed under a picture of Saint *Francis*: Saint *Francis obtained of God by his prayers, that whosoever dieth in his Order, and hath the benefit of confession, shall infallibly goe to Heaven.* The Monks have made the like promise under the picture of Saint *Benet*. But let them unlooſe this knot without cutting it. If their confeſſion come from a penitent heart, it will bring them alone to Heaven, in the opinion of the Romaniſts: if it come not from ſuch a bruiſed heart, Heaven is denyed to it, by all their Doctors. The Jeſuits are a little more ſolid. They have a picture, wherein are printed at large, the Prophecies of many Jewiſh Rabbines; foretelling, that God would ſend a religious and learned company of men into the World, in the decaying and old age of it, (as I imagine) *for the elects ſake*. Now I began to turne my thoughts a ſeeking againe, becauſe I had not yet found what I looked for. And therefore I pretended the want of health; and loth to continue a begging Frier, upon theſe tearmes, freely begged leave to depart.

CHAP.

CHAP. VII.

I Was now even cloyed, and ſurfeited with theſe vanities. And I meditated upon a converſion to the Church of *England*. But although I ſtaggered, having drunke deepe of the poyſoned Cups of *Babylon*: yet my whole heart was never converted: neither did I ever apply my ſelfe with an open profeſſion, to the Church of *England*, before this happy time. And ſtill my heart gaped for more knowledge of their wayes. Wherefore I was commended to an uncloiſter'd Monk in *Paris*, with whom I lived a while as a ſtranger; and enjoyed the great benefit of a faire Library. This Monk communicated with the Church of *Rome*, but inclined very much to the Greeke Church. Yet his two Monks (for they were all his family) inclined every way as they went, being ſeldome ſober. In *Paris* I found the fault of *Doway*: that many ſchollers lived by theft; and that men threw themſelves into danger of their lives, who ſtirred abroad in the black of night, as well neare the Colledges, as elſewhere. Theſe are not good orders of Univerſities: neither is this a promiſing, and hopefull education of Prieſts. In this Towne I lay at watch

watch for a better occaſion. You ſhall have more hereafter. Now onely one farewell to the Friers: They have many Rules of a ſtrange out-landiſh nature, and condition. He that will be rul'd by reaſon, may judge of this Rule. A Frier is licenſed by his Rule, to touch and receive money with his Garment, his ſleeve, or the lappet of his coate, but not with his hand. He is utterly forbid to touch it with any part of his fleſh. I ſee there may be an equivocation committed, as well in manners, as in words. And I ſaw this Rule kept by a Frier, who received a French crowne into a paper. In the defiance of this, and all other Rules of the like profeſſion, I give to him, who is pleaſed to take with his bare hand, and heart; Rules directory in a Chriſtian life, and founded, either in themſelves, or in their grounds, upon the received principles of Gods holy word.

Rule 1.

REmember alwayes that God is alwayes with you, about you, in you, and in every part of you, and of all his creatures: and that when you goe from one place to another; you leave God behinde you, and yet

yet he goes with you, and yet, you finde him where you come, becauſe he was there before you came. And that, although not alwayes the ſame, yet ſome Angels, and Devils are alwayes by you, watching over you, and carefully obſerving your behaviour; yea, and oftentimes beholding your heart in outward actions. And let your thoughts and tongue bee alwayes running, and repeating: Shall I commit an act of high treaſon againſt ſo great a King; ſo juſt and ſevere a Judge; ſo good, ſo pure a God; and in his preſence? It is he, whom *Joſeph* meant, when hee ſaid: *How can I doe this great wickedneſſe, and ſinne againſt God?* How ſweet is God, that ſendeth his firſt and moſt perfect creatures, his holy Angels, downe from Heaven; with an injunction of ſtooping, and attending to the meane, and homely affaires of men? The Angels are daily converſant with us; and yet, are never diſcharged from the glorious viſion of God, to whom they are united, being preſent with them, whereſoever they are: ſuch a pretious mixture, and compoſition of good things, ought the life of man to be; it muſt be compounded of holy practiſe, and heavenly contemplation. The Devill ſtandeth ready to daſh out our braines; to deſtroy the body, and to devoure the ſoule;

to

to disturbe the peace of nature, to confound the elements; to mingle Heaven and Earth; to trouble all: wishing earnestly, and earnestly entreating, that God would turne away his milde face, his gentle eyes, and say, Goe my Executioner, revenge my cause upon the World. And yet God will not. O the delicacie of the Divine sweetnesse! Learne the nature of the Devill. In one thing especially, the fall of the Angels, was like the fall of man. For, as man was more weakened by his fall, in his will, and readinesse to doe good; then in his understanding, and knowledge of good: so the Devill is farre more blunted in his will, then blinded in his understanding. As for his naturall knowledge, it is rather dazled, then darkned. And by this notable signe, you may know, that his will is most malignant. For, although it is plaine to him, that for every temptation he stirreth up in man; the burden of punishment shall bee laid presently, heape after heape upon his shoulders; and though he knoweth exactly how many strong ties he breakes by offending, perceives more throughly the quality of the offence, and sees with a more cleare eye the greatnesse of the Divine majesty offended; yet, still the perversnesse, and faction of his will carries him on through

through all, to miſchiefe. And if the Devill remaineth yet, ſo perfect in the intellectuall part, by knowledge; *ſans* doubt he knowes, and is verſed in all the poſſible wayes how to invade us; which way our inclinations leane, which ſide is moſt weak; and how he may plant his engine, with returne of moſt profit to his owne cauſe; and what will beſt follow the faſhion of our fancie. The enemy which we ſee before us, in his owne, and knowne ſhape, ſenſe teacheth us to feare; and conſequently, to withſtand, or prevent him. But the Devill we feare the leſſe, becauſe we ſee him not; becauſe he has the art to goe inviſible. *Thomas Aquinas* is of opinion, that every man being alwayes accompanied with a good Angel, and a bad one; ſome by reaſon of the foule enormity of their ſinnes, and deſertion of God, who never forſaketh, before he is forſaken, and left alone himſelfe; may be forſaken for a while, or totally, by their good Angel. But I dare ſay that never any man was forſaken by his bad Angel, the Devill. If one of us were but a little while haunted with a Ghoſt, how he would feare, and tremble? every one of us is haunted continually with a Devill; and yet, we feare not, becauſe we doe not ſee him. No man goeth, but the Devil goeth with him: no

man

man ſtayeth, but the Devill ſtayeth with him: no man ſleepeth, (here his action changes) but the Devill waketh by him. And as he is alwayes with us, ſo hee is alſo alwayes ſo vigilant about us; that although he doth not know the thoughts of the heart in the heart, and cannot reade them in that booke of Characters; yet he doth oftentimes gather what they are by the language of outward ſignes; and alſo by outward ſignes, foreſtall, and know, even future occurrences, depending upon the will of man. He is a Tempter by his profeſſion. God alſo may be ſaid to tempt us: but how? by ſcattering rubbs in our way to make vertue more bold, and more laborious. What made all the Conquerours famous, but becauſe they conquer'd what was not eaſily conquer'd? But the Devill tempteth with a direct intention to ſinne. God tempteth with a ſtrong deſire of good, and of our ſalvation: the Devill, with a furious deſire of evill, and of our damnation. God tempteth us not above our ſtrength: the Devill would, if God would ſuffer him. And as the *Roman* Conquerour, the Queene having eſcaped, carried her image in triumph: So, becauſe he cannot trample upon God, who threw him downe from Heaven; he labours to revenge

venge himſelfe upon his Image. Suſpect therefore all his proceedings. *Facilius illicita timebit, qui licita verebitur*, ſaith *Tertullian*. He will more eaſily feare unlawfull things, who will be afraid, even of things lawfull. Let this joy thy heart: Nothing can happen, or ſtirre, or be in the world, except ſin, without Gods approbation; nor yet that, without his permiſſion. Pleaſe God, and you have him your friend, that holds all chances, all ſtirrings, and the being of all things, faſt in his hands. And laſtly, begge nothing of man, before you firſt begge it of God.

Tert. de cultu fœminarum.



Rule 2.

DIſingage your ſelfe from the world, (miſtake me not) from the love of it. Old Authors obſerve, that the Apoſtles were all clad outwardly, not with Friers coates, but with mantles. And the mantle is a looſe garment which hangs to a man, but by a loope. If it prove troubleſome, if it hindereth in your journey; put your finger to the loope, and the mantle falleth away. The Apoſtles taught, even by their garments: and the mantles ſerved to demonſtrate their neglect of worldly things; and to give evidence by what tenure they

held them. *If riches abound, ſet not your heart upon them*; ſayes he, that was both Prince and Prophet. If they creepe upon you, keepe the infection from your heart; if they breake in upon the heart, they are mortall. *Except a man ſhall renounce all which he poſſeſſeth, he cannot be my Diſciple*, ſayes the Prince of Prophets. Then, O rich man, either preſently renounce all which thou poſſeſſeſt, or elſe turne out-law, and forbeare to thinke thy ſelfe the Diſciple of Chriſt. All. A tearme of univerſality ſhuts the doore againſt every particular. This is heavy newes: I feare the meſſenger will bee ill paid. It is not. *My yoke is eaſie, and my burden is light*, ſaith he, under whoſe yoke we labour: Renounce the will and affection to riches, and thou haſt fulfilled the Law. The affection of a ragged poore creature, may be more cloſely tyde to an old houſe, and a pewter diſh; then the will of a great perſon to a Palace, and the revenewes of a Prince. And therefore, our Saviour ſpeaketh plainely, *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of Heaven.* For, poverty of ſpirit, even rich may have in a rich manner. And becauſe they are poore upon earth, they ſhall be rich in Heaven: *for theirs is the Kingdome of Heaven.* And the Kingdome of Heaven is not promiſed to any

Luke 14. 33.

Matth. 11. 30.

Matth. 5. 3.

any kind of poverty, but the poverty of spirit. And to that it is promised whersoever God finds it. *It is easier for a Cãel to go through the eye of a needle, then for a rich man to enter into the Kingdome of God*; that is, for a rich man, whose love and affection, sit brooding upon his riches. Some ancient expositors tell us upon this place, that there was in *Jerusalem*, a little gate, which, for its extraordinary straitnesse, was called the Needle; the passage through it, being accordingly named, the Needles eye: and that, when the Camels came loaden to this gate, their packs were taken off. These Authors insinuating, that a rich man cannot enter into the Kingdome of Heaven, before he hath laid aside his burden, his pack of riches. He must be master of them, and so manage them, that they are not a burden to him; he must possesse them, as if he possessed them not. And these Authors construe it, *It is easier for a Camell to goe through the eye of the Needle*, &c. With which exposition, that other saying of Christ suiteth, *Strait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.* Thus it is profitable, for the rich man to be rich, if his heart stand off from his riches; because he hath a faire opportunity, and more occasion to exercise charity, then the

Mat. 19. 24

Matth. 7. 14

poore man: as likewiſe, it is gainefull for the poore man, to be a poore man; if hee take it as a ground of content, obedience, and humility: For otherwiſe, God is no niggard of his gifts. Indeed, perfection muſt ſell all, and give it to the poore: all that which a man loveth vainely: and if all to the poore, part to himſelfe; being poore, when all is ſold. The World is a dunghill, covered with Snow; The Sunne ſhines, the Snow melts, and the dunghill appeareth. It ſhines like a Glow-worme, but it warmes not. Millions of Angels have fallen from God: their places are void: they are places in the Court, places of great gaine and honour. We are brought upon a ſtage, a Theater of triall: He that acteth the part of an honeſt man, ſhall have a place. Yet, forgetting by what noble perſon; and for what honourable end wee were ſent hither: we licke the honey, as *John Damaſcen* ſpeaketh, and doe not looke downe upon the Dragon, gaping to devoure us. One rideth hallowing after the hounds: another quarrelleth with the poore for money to buy a purchaſe: A third earneſtly asketh ſecurity for eight in the hundred. But where is one that duely conſidereth he was made to ſupply the moſt honourable place of an Angel? This World

Jo. Dam. *in vit. Barl. & Ioſ.*

is *via*, the way; Heaven, *patria*, the Countrey. Is he not an idle passenger that gives himselfe over to delight in those things which occurre in his journey; and with which he cannot stay? or that marrieth his heart to a painted Inne; from which in the breake of day, his occasions call him? We cannot labour so vehemently to gaine the goods, and friendship of the world, but with distrust of Gods providence. We doe not remember him that said, *Seeke yee first the Kingdome of God, and his righteousnes, and all these things shall be added unto you.* We must first by Gods helpe, seeke God and his righteousnesse; and then, by the helpe of God and his righteousnesse, seeke the reward of righteousnesse, the Kingdome of God; and all these things, these, *cum contemptu*, will follow; as being of the traine, and servants to the King, and Kingdome. *Matth.6.33*

Rule 3.

BEware alwayes of a warme, and stirring peece of deceit, call'd the flesh. An enemy out of doores, may stand before he enter, till he is benummed in every joynt with cold: And if he strive for entrance, perhaps he may be tooke in the trespasse.

But the flesh is alwayes at home with us, fed by us, cloathed by us; is almost all the visible part of our selves. We daily feed, and cloath our deadly enemy; & every man is a malicious enemy to himself: man consisteth of the flesh and spirit: and the flesh warreth against the spirit: there is a civill sedition in this little Common-wealth of man. Consider therefore, that as in dried dirt, hogs (in which onely, our Lord suffered the Devill to enter) can finde no soft place for their wallowing: So neither can the Devill keep his residence, and revels in a body dryed with fasting. *Parcus cibus, & venter esuriens, tridianis jejuniis præfertur*, saith Saint *Hierom*, A sparing diet, and a hungry belly is preferred before a fast of three dayes. And afterwards he compares extraordinary fasting with a violent shoure, destroying the fields. We shall doe well, and wisely to keepe the rebell-flesh to a dyet; to keepe it low, and leane. For, the gate of Heaven is so narrow, that good Saint *Bartholmew* was compelled to leave his skin behinde him in the passage: And by drawing its body through a narrow circle, the Serpent putteth off its old skin, and becommeth young againe. *Alexander* having but an outward enemy to buckle with, slept alwayes in the field, holding a silver ball in his

S. Hier. *ep. ad Furiam.*

his hand: that if ſleepe ſhould fully ſeiſe him, the ball dropping into a ſounding veſſell, might reſtore him againe to his ſenſes. And this he tooke by obſervation, from the watchfull nature of the Crane; being the experience of his travels. For, the Crane, whoſe turne it is to watch out the night; taking up one of his legs, and a ſtone in it, preventeth ſound ſleeping, with attending to the danger of a ſound, by the fall of the ſtone. The more neare the enemy is to us, the more carefully we ought to watch; and nothing can be more neare to us, then we to our ſelves. It is not requir'd, that if thy eye ſhall offend thee, thou ſhalt preſently pluck it out and caſt it from thee. And therefore *Tertullian* comparing the perfect, and heroicall vertues of Chriſtians, with the cleaner acts of the moſt cleane amongſt the Heathens, their prime Philoſophers: and accuſing *Democritus* for pulling out his eyes, becauſe he could not ſee a woman without deſiring, what not being obtained, moved him to grieve, ſaith: *At Chriſtianus ſalvis oculis fœminam videt, animo adverſus libidinem cæcus eſt*: but a Chriſtian ſeeth a woman, and yet preſerveth his eyes; his heart is blinde to luſt. Rectifie the ſoule, and regulate the acts which guide the ſenſe. And if the ſenſe be dangerouſly vaine, and offen-

Tert. in Apologetico, cap. 46.

five; away with it: Use it not in those acts, in which the danger lurketh. Bee a rigorous keeper of *Davids covenant* with his eyes. For, amongst all the sinnes which man committeth, we may better dally, and play with any, then with the sinne of the flesh, and the occasions of it; one temptation commeth so close upon another, and every one perswadeth so prettily, flesh taking to flesh. The reason of this exposition is, because, when the eye is not used in dealing with vaine objects, it is pull'd out, and cast away from them, though not from him that ownes it. And the literall sense of holy Scripture is alwayes the meaning of the holy Ghost; but onely when Scripture seemingly jarres with it self. This resolution of shutting the windows, will in the execution, keep out the vain love of woman, whom we ought not vainly to love. Did I say love? Give me my word again. It cannot be true love, ἀλλ' εἴδωλον, as *Dionys.* speaks, ἢ μᾶλλον ἔκπλωσις τῆς ἄντης ἔρωτος, but the Idoll of love, or rather, a falling from true love. Behold the baseneſse of it in *Holophernes*, that when he conquer'd others, could not make peace at home, and conquer himselfe; but, because he suffer'd himselfe to be conquer'd, God suffered him to be conquer'd. *Sandalia rapuerunt oculos ejus*, the Sandals

Dion. Areop. c. 4. de divin. nom.

Iud. 16. 9.

of

of *Judith* snatched away his eyes; so base, and such a creeping creature is lust; and they did not take away his eyes gently, but caught them with a snatch; the temptations of lust are very quick at their worke; they live altogether by catching and snatching. The French History hath one, who being full of vaine affection to a vertuous Lady, she to cure his Fever, uncovered one of her brests, and there shewed him a Canker, which had eaten deepe into her body, and was extreamely hideous to the sight: adding these words; See vaine man what thou hast loved. Hee recovering himselfe from the fall, began to lament grievously, how vaine he had beene in loving that which he did not perfectly know. All fond people would speake in the same phrase, if the cloud hanging before their eyes, were dispersed. What amongst beasts, is more fierce then a Lyon? And yet a Lyon is a Lamb in respect of a wicked woman. What is more cruell then a Dragon? And yet a wicked woman is more a Dragon, then the Dragon it selfe. What is more devouring then a Whale? And yet a Whale is not a Whale, compared with a wicked woman. Many Lyons spared innocent *Daniel* in the Den; and yet one *Jezabel* devoured holy *Naboth*. The Dragons, and all the great

Reymond Lullius.

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Vide Chry. *homil.* 15. *in Matth. tom.* 2.

great army of poysonous beasts, feared S. *John Baptist* in the the Wilderneſſe: But *Herodias* and her dancing daughter cut off his bleſſed head at a blow, ſerv'd it up to *Herods* table, & buried it in his Palace; that if it ſhould talke againe, as one writeth; againe, being at hand, it might be quickly brought to the Axe. The whale kept *Jonas* ſafe and ſecure in his belly: But *Dalilah* betrayed *Sampſon* into the hands of thoſe that bored his eyes out. I praiſe the chaſt, and modeſt woman. For it is the nature of contraries, that the one is as good, as the other bad. Goe fond man, and viſit all the brave women of the laſt age, the great gallants of the Court, and City: court them in their graves: and conſider with what a little handfull of bones the vaine people of thoſe times were ſo exceedingly taken: what painted Images of dirt they ſighed for: about what trifles of fleſh and bloud they vainely ſpent their deareſt houres; and for what lumps of carrion, their weake heads ſo often aked. The Devill ſtriveth to keepe our love at worke upon vaine things; becauſe, by love onely, we are united to Heaven.

Rule 4.

BEare a ſtrong hand over your paſſions. They are mutinous ſubjects, and live within the wals. Man is compoſed of foure contrary elements. But they came to this compoſition upon compoſition, upon faire tearms of agreement. But, the paſſions ſtand yet in the full force of paſſions. There are two great contraries, in matters pertaining to morality; good and evill. The one we naturally deſire to obtaine; to avoid the other. Good, conſidered within the compaſſe of its owne nature, kindles love, the prime, and maſter-paſſion. If it be, or ſeem abſent, it ſtirreth a deſire of it ſelfe. If we deſire it, and conceive it poſſible, hope begins to grow big and we follow it. If impoſſible, deſpaire ſtarts up, & if the good was great and good, playes the mad-man. But when wee fully enjoy it, joy ſmileth in us. On the other ſide, if we make a diſcovery of evill, we hate it. If it be abſent, we put wings to our feet, and flie from it. If it ſhew it ſelfe as inevitable, we feare it. But if it arreſt us, being preſent; we are chilled with griefe. And then, anger, loves ſouldier is at hand; ready to ſtrike at every turne, and to turne all into a tumult. And anger fights on both ſides;

sides; for, we are angry with the hinderances, which occurre in our pursuit of the thing we love. We love before wee hate, because we hate nothing, but as opposite to a thing we love. But here is the block of danger: when good appeareth in the forme of evill, and evill in the shape of good; or when one is apprehended as the other; no man loving evill, but guilded with a pretence of good. For then we love evill, hate good; desire evill, flie from good; hope for evill, feare good; rejoyce in the purchasing of evill, grieve in the atchievement of good. Every thing runs a most unnaturall, and disordinate course: and all the little world of man is disturbed. Ἐξ ἀνέμων δὲ θάλασσα ταράσσεται εἰ δέ τις αὐτὴν μὴ κινῇ, πάντων ἐστὶ διαυγέστατον, said the grave *Solon*; The Sea fals, rises, beates against the rocks, and is grievously troubled with the windes: but if it be not angred with any loud breath, or blustering; it is very smooth, plaine, and gentle. When the passions are subject to Reason, and Grace, the minde of man is the Common-wealth of *Plato*, an even, and well-governed State. But if one wheele be out of order, the rest stand waiting for little purpose: all the passions will adhere to the passion then predominant. It is recorded, that *Semiramis*

Solon *apud* Phil. Judæum.

was

was an humble Petitioner to the great King of the Assyrians, whose concubine she was; that she might take upō her the government of *Asia*, and command the Kings servants, but for the transitory space of five dayes. It was granted. She came forth adorned with a Princely robe: and her first words were (O wretch!) Go, take the King, kill him. And by one venturous step, she climbed to a settled state of Imperiall government. *Semiramis* representeth passion. Suffer it to enter into your house, and it will keepe possession; give it once the upper hand, and it will claim the course of gift, as a priviledge. A passion is like fire which is pliable to good uses, while we keepe it in the place, and office of a necessary instrument: but if it passe without a guide, it will bring us to an ill passe; the passion will turne to action, and make a great spoyle of all things. In all the uproare of passion, keepe the minde calme. Yea, when anger beginneth to inflame you, thrust off the passion by maine strength, and compose your selfe in a sweete pleasantnes of minde, and face. And say inwardly: Sweet God, how mild art thou, that sittest quietly in Heaven, when thou seest thy divine Majesty most grievously abused here on earth? God doth not require of you to become Stoicks, to pull up passion by the roote,

Ælian *de var. hist. l.* 7.

roote, and to remaine unsensible. For, passions doe give an edge to vertue, and are the supporters of it. God desireth onely, that in anger, Reason should direct, and carry us through the croud: And that anger should stay in his owne home, in the inferiour part of the soule, and not breake in upon the minde; and that in all the stirring, Reason should have her principall motion. For if passion be first, she will blinde Reason; and then draw her into her faction; change opinion, alter judgement, worke strangely upon the apprehension, turne the discourse, and make another man. And as anger, so love, desire, joy, feare, griefe, and the rest; are all to be wisely tempered.

Rule 5.

KNow, that when any thing is well, and piously said, or done in your presence; God speakes to you. And that when you see or heare of the miseries of other people, God presents them to your eyes or eares, as warnings to you, and as copious Theames of his praise. And that when your faults are objected against you, even by furious and angry persons; the objection commeth by way of permission from God;

God; intending your benefit. And that (which is more ſtrange) God many times ſpeakes to you by your ſelfe: as when you inſtruct others. Yea, by dumbe, and unſenſible creatures. And therefore heare diligently what they ſay: which you may fitly doe, in this manner. When you ſee a Lion, looke up to the preſerver, *the Lion of the tribe of Judah*: and downe to the deſtroyer, *the roaring Lion*, with an earneſt, and urging deſire to follow the one, and to flie from the other. And thinke of the royall mercie, and moſt noble ſweetneſſe of God, couched under the terrour of his Majeſty: of which they plentifully ſhare, even when his juſtice rideth in triumph, that lie proſtrate before him, by humility. When you ſee a Beare, caſt your inward eye upon the Beares which devoured the undutifull children, becauſe their parents had not performed the very firſt, and moſt common office of Beares, and licked their young into forme. Seeing a Hog, looke downe upon the prodigal childe, (a very child) lying all along by the trough, amongſt his fellow ſwine: and take into your minde, the baſe abjection of a ſinner, wallowing in the filth, and mire of his owne luſt, and carnall deſires. When you heare a Cocke, the bird of day, and uſher of the morning, crowe:

take

take Saint *Peter* by the hand, and goe out or in, and weepe bitterly. When you ſee a bird, ſay in the private ſtudy of your heart; It is God that giveth meat *pullis corvorum invocantibus eum*, to the young of the crew, calling upon him; feeding the little gaping Crowes, forſaken of their mother, as borne white, and which therefore ſhee doth not thinke to be of her colour, with the dew of Heaven. When you ſee a ſtirring, and painefull Ant; goe ſluggard to the Ant, and learne ſpirituall husbandry. When you ſee a Lilly, thinke of him, who is *the Lilly of the vallies*; and preſently inferre that Gods grace is not confined to a narrow circle, and tyde to a certaine ſort of perſons, but open to all ſuppliants; and if it growes any where chiefely, its moſt uſuall place is in the Valleys. Seeing all this faire wardrobe, and furniture of creatures; ſay heartily: What will not he give us in our Countrey who heapeth upon us ſuch plenty in our baniſhment? How faire are the roomes of Heaven within, if the outward parts are ſo gay, and ſo richly deckt with ſtarres? We are removed a great way from Heaven, and are very nigh to Hell: we play, as it were upon the tyles, on the top of the houſe: and if here we are bleſt,

bleſt, ſure if we land in Heaven, wee ſhall make the land Sea, and ſwimme in bleſſednesse. If a haire doth not periſh from our head, the whole man ſhall be kept as a choyce peece. *Times ergo ne pereas*, ſaith Saint *Auſtin*, to a timorous, and diffident perſon, *cujus capillus non peribit? Si ſic tua cuſtodiantur ſuperflua, in quanta ſecuritate eſt anima tua? Non perit capillus, quem, cum tondetur, non ſentis, & peribit anima, per quam ſentis?* Doe you feare therefore, leſt you ſhould periſh, one of whoſe haires ſhall not periſh? If your ſuperfluous things are kept ſo warily, in what a ſweete ſecurity is your ſoule? Your haire periſheth not, which being cut off when you are pold, you feele not what hath paſſed; and ſhall your ſoule periſh, by which you feele? When you take a ſtaffe in your hand, ſay: *Thy rod, and thy ſtaffe, they comfort me*: the one ſerving for correction, the other for direction. Think at the ſight of Bread upon your Table, Through how many hands, and fortunes hath God brought this good Bread ſafe to me? It was Corne, then ſowed, it dyed, lived againe, grew, was greene, waſhed with the raine, bruſhed with the wind, dryed with the Sunne, then turned colour, it lay abroad many a cold night, was reaped, threſhed, winnowed, ground

S. Aug. hom. 14. tom. 10.

Pſal. 23. 4.

into meale, and bolted; kneaded, and made into very good Bread, and baked; and all for me a ſinner. Such is the ſtate of a righteous man. And when thou art in company, others wandering with other diſcourſes, let thy reaſon travell by it ſelfe, and make ſtrange diſcoveries in the view of ſome one, ſtanding by thee: O man, who framed that faire Globe of thy head, the ſtupendious fountaine of all thy ſenſes? Who decked thy head with haire, and a face wherein all parts conſpire and meete in a beautifull proportion; moving love and admiration? Who drew a faire skin over thy fleſh? Who provided for every ſenſe its proper object? delightfull ſpectacles for the eyes; pleaſant ſounds for the eares; flowers for the ſmelling faculty; dainties for the taſte; and ſoft things to pleaſe the touching power? Who made the little bals of the eyes, that rich and curious peece of worke, to keepe watch, and ſentinell for the ſafety of the body; and ſpread curtaines over them, to ſhut out every ſhadow, and ſhew of danger? The eyes are little, but ſee great things. Who formed the eares to be the faithfull ſcouts of the ſoule; and to lye out and liſten, on both ſides of the fort? Who taught the tongue to ſpeak ſo perfectly, that all ſpeech can never ſufficiently

ficiently expresse the excellencie of speaking? Who gave a law to the stomacke to send nourishment to every part in a measure fit for the part, to which it comes? Who ranked the bones in order? Who gave strength to the sinewes, and confined the wandring bloud to the veines? Who fitted the armes and hands for outward action? Who shaped the feet to uphold the frame, and maintaine it with the face, looking towards our Countrey? He growes upwards towards Heaven; and he is going thither; while earth lies under his feete. God blesse him in his journey. O the wisedome of him that sits upon the Throne in Heaven! I will furnish you farther in this kinde, afterwards.

Rule 6.

EXercise these Acts as devotion, or occasion shall call.

An Act of Faith.

Comming into the world, as into a strange Countrey, and finding people for the most part to beleeve, as their Countrey and friends beleeve, and as other vaine tyes hold them: I doe shake off all these idle obligations; & in imitation of the Primitive

Church, and of all holy men in ſucceeding Ages; I firmely beleeve that the Scripture is the word of God; and that all things revealed in it are true. And I beleeve, that as God made the world for himſelfe, and his glory: So, and more eminently he directeth his Church to himſelfe, and his glory. That is therefore the pure Church of Chriſt, which caſteth all the glory upon God; which leaneth, and relieth wholly upon the moſt pretious merits and paſſion of Chriſt; which cryeth to God onely for helpe; which is throughly obedient for Gods ſake to lawfull authority, bee it amongſt Heathens; which doth not permit and countenance ſinne, by which onely God is diſhonoured. And ſhe cannot be the cleane ſpouſe of Chriſt, which God and his Truth being infallible, performeth the moſt high and moſt reverend Acts of Religion upon uncertainties. As, prayeth abſolutely for a ſoule turned out of the body, without a certaine knowledge of her being a determinate friend, or enemy of God. And worſhipeth that, with the worſhip of God, for God; which, if the Prieſt be deficient in his intention, or defective in his orders; is, in her owne opinion, a creature. And ſhe is not the faire ſpouſe which hath loſt her attractive beauty, and

which

which all Jewes and Infidels hate and abhorre; juſtly moved at leaſt, with a notorious ſhew of Idolatry. And therefore I beleeve that the Church of *England* is the Spouſe of Chriſt, as being free from theſe blemiſhes, and conformable to Scripture. And in the defence of this Faith, I ſtand ready to give up my ſweete life, and deareſt bloud. And if I die ſuddenly, to this Faith I commend the ſtate of my eternity.

An Act of hope in God.

I doe hope in God, becauſe hee is infinitely full of goodneſſe; and is like a nurſe which ſuffereth pain in her breſts, till ſhe be eaſed of her milke: becauſe hee is moſt able, and moſt willing to helpe me: becauſe he hath ſealed his love with moſt unbreakable promiſes: and becauſe hee knoweth the manifold changes, and chances of the world, the particular houre of my death, and the generall day of judgement; in all which, I hope greatly, this good and great God will deliver me.

An Act of the love of God.

I, ſuch a one, in perfect health and memory; able yet to revell in the world; to enjoy wealth and pleaſure; to ſacrifice my body and ſoule to ſenſuality; doe con-

temne, and lay under my feete, all: (goe behinde me Satan, ſworne enemy of Mankinde) and love God purely for himſelfe. For, put the caſe he had not framed this world, or beene the prime cauſe of any creature in it: put the caſe hee had never beene the Author of any bleſſing to mee: yet excellencie and perfection of themſelves are worthy of love and duty: and as the object of the underſtanding is truth, ſo the object of the will is goodneſſe; and therefore my will ſhall cheerefully runne with a full career, to the love of it. Saint *Auſtin* hath taught me: *Qui amicum propter commodum quodlibet amat, non amicum convincitur amare, ſed commodum*: He that loves his friend for the profit he reapes by him; is eaſily convinced, not to love his friend, but the profit. Wherefore, although I ſhould ſee in the Propheticall booke of the divine Preſcience my ſelfe not well uſing the divine helpes, not rightly imploying the talents commended to my charge, and to be damned for ever; yet ſtill I would love him, (away ill thoughts, touch me not) I would: inſomuch, that if it were poſſible, I would even compound, and make to meet hands, the love of God, and damnation. For, although I were to be damned, yet God could not be in the fault; and though I ſhould

S. Aug. hom. 38.

ſhould be exceedingly miſerable by damnation; he would yet remaine infinitely good, and great by glory: and though I did not partake ſo plentifully of his goodneſſe; yet, many others would. O Lord I love thee ſo truely, that if I could poſſibly adde to thy perfection, I freely would, but becauſe I cannot, I am heartily glad, and love thee againe, becauſe thou art ſo good and perfect, that thou canſt not be any way more perfect, or good, either to thy ſelfe or in thy ſelf. And I moſt humbly deſire to enjoy thee, that thy glory may ſhine in mee; and that I may love thee for ever and ever. It grieves me to thinke, that if I ſhould faile of thee in my death; I ſhould be deprived in Hell, not onely of thee, but alſo of the love of thee.

Note pray, that other vertues, either diſpoſe us in a pious way towards our neighbour, as juſtice; or doe order the things which are ours, and in us, as many morall vertues; or they looke upon thoſe things which appertaine to God, as Religion; or they direct us to God himſelfe, but according onely to one Attribute, or peculiar perfection: As the vertue of Faith giveth us to beleeve the divine authority, revealing to us Gods holy truth: Hope to caſt Anchor upon his helpe, and promiſes. But

with charity, or the love of God, we fasten upon all God, with respect to all his perfections: we love his mercie, justice, power, wisedome, infinity, immensity, eternity. And faith, hope, patience, temperance, and other vertues, leaving us at the gate of Heaven, charity enters with us, and stayes in us for ever.

An Act of Humility.

O Lord, if others had beene stored with the divers helpes, the inspirations, the good examples, the good counsell, the many loud cals from without, and yet, from thee; which I have had: they would have beene exceedingly more quicke, more stirring in thy service. Many Acts which I have thought vertues in me, were onely deedes of my nature and complexion. My nature is bespotted with many fooliſh humours: I am unworthy dust and ashes, and infinitely more unworthy then dust and ashes. A Sinner. I am not worthy to call thee Father, or to depend in any kinde of thee, to live, or to be. The foule Toade, thy faire creature, is farre more beautifull then I, a Sinner-Toade. Verily, if men did know of me, what thou knoweſt, or what I know of my selfe; I should be the rebuke, and abomination of all the world.

An

An Act of resignation to the will of God.

Whither shall I flie, but to thee, O Lord, the rich store-house of all true comfort? The crosse which seemeth to me so bitter, came from thy sweet will. Can I be angry with thy good providence? Is it not very good reason, that thy royall will should be done in earth, as it is in heaven? And though perhaps it was not thy direct, and resolute will that all my crosses should in this manner have rushed upon me; yet the stroke of the crosse being given, it is thy direct intention, that I should beare it patiently. I doe therefore, with a most willing hand, and heart, take Gaule and Vineger, delivered by thy sweete hands. I doe kisse, and embrace both the Giver, and the gift. And moreover, give up my selfe, and all that I have, to the disposition of thy most sacred will: health, wealth, that which I best love here; and liberty, and life, and all, are ready when thou callest. Crosses are good signes. For the more I suffer now, the greater, I hope, shall be my glory. And therefore to thee be the glory.

An Act of content.

I am fully, and absolutely contented, O Lord, with thy glory. And it is the head of

of all my comforts, that thou art God, and doest raign over us. And I am very wel contented with the sweete condition, in which thy wisdome hath placed me. Thou art wisdom it self, & other wisdome, is not wisdom, but as conformable to thy wisedome. And I doe most humbly yeeld up my selfe, to comply with the ranke and quality in which I am by thy royall appointment. And I remaine indifferent, to have or to want, to be sicke, or in health, to dye, or to live. As thou pleasest, so be it. And if I could learne thy farther and utmost pleasure, I would goe through the world to effect it, though I should labour to death, in the performance.

An Act of the feare of God.

O Lord, I feare thee, because as thou hast made me of nothing, so, thou canst reduce me to nothing, in one turne of an instant. Which perhaps, would be a greater losse of my selfe, then to be lost in Hell. Because then I should not be thy creature, I should have no being, no dependance of thee; but should be lost branches, tree, roote and all. It had beene better for *Judas* that he had never beene borne; because then hee should never have tasted of life, or being. But when he was *Judas*, which was better for him,

not

not to be, or to be miſerable; thou onely knoweſt. I feare thee, becauſe as thou art infinitely mercifull; ſo, thy juſtice is infinite. And becauſe, ſinne being but a temporall thing, quickly committed, and paſt over; and ſometimes as ſoone almoſt forgot, as committed, a meere flaſh; is anſwered notwithſtanding, with eternall puniſhment; as fighting againſt an eternall God. And yet, I feare thee not as a ſlave, but as a ſonne. For I have more love towards thee, then feare of thee, though I much feare thee. And alſo my hope weighs down my feare. And though all this be ſo, teach me to worke out my ſalvation with feare and trembling; with a great feare, which may cauſe trembling.

An Act of Praiſing God.

O God, I doe praiſe thee for thy moſt infinite goodneſſe, thy moſt infinite power, and for all thy moſt infinite attributes and perfections. If thou hadſt not beene what thou art, I had never beene what I am. Yet, I praiſe thee for the firſt, although the other had not followed; and yet, I praiſe thee, becauſe it followed. I doe praiſe thee for all the benefits which have beene, or ſhall be hereafter beſtowed upon the humane nature of Chriſt, and upon all thy Saints, and Angels; one of which is the continuance

of

of glory: Upon men, women, and children, from the beginning of the world, to the end of it; and especially, upon thy chosen vessels: for all thy benefits upon ignorant persons, who did not know thee, and therefore, could not love thee, nor keepe thy commandements: for all thy benefits upon wicked persons that would not, and upon dumbe, and unsensible creatures, that could not praise thee. And upon me a vile one. Thy blessed name be blessed by thy selfe, and by thy Angels and Saints, for ever; and by men, women, and children, while they live; and by all creatures, till they cease to be creatures. And let all the people say Amen.

We must be seriously carefull, that these Acts in their exercise, be true; and goe to the bottome of the heart: not faigned, and superficiall.

Rule 7.

WHen any thing comes to you by way of speciall blessing, or gift; kneele downe in some private place, and receive it, as immediately from the hands of God, saying:

O God, This is not the gift of destiny, or

or chance; of men, or Angels: it is thy gift; onely, it paſſes from thee to me, by creatures appointed for the juſt execution of thy good pleaſure; (upon whom in this reſpect, I beg a bleſſing) If thou hadſt not firſt ordained it for me, it could not have thus paſſed from hand to hand, and at laſt, beene reached to me. From thee therefore, I take it, O thou ſunne, ſea, fountain, ſpring, treaſure of all goodneſſe: O thou good and gracious giver of all good gifts, and graces: O thou good and perfect *giver of every good and perfect gift.*

Catch all occaſions to ſpeake of God, and praiſe him, and ſtretch out the diſcourſe as farre as you can. And be heartily glad, when you heare the holy name of God glorified; or his goodneſſe, mercie, juſtice, or other excellencies magnified. Yea, out of the Devils temptations, raiſe occaſions to praiſe God; which is a moſt ſhort, and compendiarie way to divert him: as when the Devill hammereth evill words and actions into your minde, (as he doth eſpecially, when you are angry) to bee uſed at any times; turne upon him, and ſay; Bleſſed be God, *that keepeth my feete from falling*; Hallowed be his name, who threw downe proud Lucifer from the gates of Heaven. And alwayes reſerve a time where-

in

in to bleſſe God privately for the gifts, which others do praiſe in you. And being diſpraiſed, rejoyce.

Rule 8.

HAve alwayes ſome pious, and ſhort ſayings, floating upon thy memory, at the end of thy tongue, and in thy heart, like Arrowes in a Quiver: which thou mayſt at every turne, dart into the lap of thy beloved; and uſe upon every call of occaſion. As at the ſight, or hearing of anothers miſery:

This very ſtroke might have bruiſed me, as it hath my neighbour: why was not I the man? I might have beene as eaſily found out amongſt the crowde, as he. But, I am Gods favorite. And I ſhould bee more wicked, then he that is moſt wicked, if God ſhould with-draw his grace, favour, and helpes from me.

At the ſight of a blinde man:

Lord, I ſee thee daily in thy creatures. O thou that art the eye of thy ſelfe, and that lookeſt through the clouds, upon the world; I can looke up to thee.

At the ſight of a lame man:

I might have beene like this poore imperfect

perfect creature; but now I will bestirre my selfe, and goe readily to thy house, and there say, and not faintly, but heartily, O Lord, O God, O Lord God, thou art the giver, and preserver of all things.

When thou lookest up to Heaven, say:

That way lies my Countrey, wherein God shines out upon his Saints and Angels, to whom they now sing with heavenly musicke, and most melodious harmony; mee thinkes I heare their voices. What good power will draw the curtaines of Heaven, that I may likewise see their glory?

And when downe to the earth:

I doe, or can walke daily, over the loathsome carcasses, and rotten bones of thousands, that have beene gallant men and women; and beene carried up and downe in coaches: and when I have done all, I must die. This way lieth hell; O the confusion that is there! O the darknesse!

In sorrow:

How can I be troubled, when God and his Angels rejoyce continually?

In joy:

I will *rejoyce in the Lord: againe I say, I will rejoyce.*

At other times:

My tongue and lips, which have concurred to speake against thee, shall now joyne

their

their forces, but what to doe? to speake of *the marvellous things, which thou hast done in our dayes, and in the ages before us.*

My hands that have beene so busie, and so movable in accomplishing the foule acts of wickednesse; shall now be as quick, and ready in the performance of workes, agreeable to thy sacred will.

My feete that have carried my body with such nimblenesse in the darke, and dirty turnings of mischiefe, shall now strive one to goe before the other, and be as forward and swift in the faire, and direct way of holinesse.

I let goe the reines, and freely consent to all the acts of charity, justice, patience, and other vertues, inward or outward, in earth, or in heaven, as farre as heaven is capable of them; before now, or hereafter performed: And I pull up the reines, and with-draw my consent from all acts, contrary to God, and goodnesse. Woe to me wretch: when I am out of thy favour, me thinkes the Lilies are blacke, and the red Roses pale: The Birds sing idle tunes; and the Sunne doth not shine, when it shines. When the Clock striketh, say Lord, give me true repentance, for the procuring of which, this houre is added to my dayes. Or, Lord, give mee grace to redeeme the time. Or, Lord prepare

pare me for my laſt houre: and let not death ruſh ſuddenly upon me, unleſſe in a time when I am provided for thee; and have waſhed away my laſt ſinne with true repentance. When thou goeſt to bed, think of thy Grave, and ſay, if ſleepe this night ſhould ſteale away, and leave the poſſeſſion to death, as it may eaſily happen, how is my ſoule affected? When thou riſeſt, think of the Reſurrection, and ſay: what if I were now called to an exact, and rigid account, for all the ſinnes, and diſorders of my life? And let the laſt Trumpet cry alwayes in thine eares, with a mournfull ſound: *Surgite mortui, & venite ad judicium*, Riſe yee dead, and come to judgement. And let day and night put thee continually in minde of Heaven and Hell. And remember that the accounts ſhall differ according to the differences of talents, helps, and cals from God: For, ſome are by nature more prone to ſome kindes of ſinnes then others: And great perſons have greater temptations to ſinnes, that are fed with plenty.

Rule 9.

EVery morning and evening examine your conſcience, and call your ſelfe to

a ſtrict and ſevere account, how you have offended God, that day or night. And that you may the better render to your ſelfe the account of the day, think what was your buſineſſe, where you were, and with whom you converſed. Then confeſſe your ſinnes to God; procuring by the helpe of his grace, ſorrow for them; & returning all poſſible thankes, becauſe you have not waded farther into ſinne. And at thoſe times cleanſe and purifie your heart from the dregs of envie and malice, and from the lees of ill deſires, and vaine affections. And ſo levell your ſelfe, that all who ſee you, may clearely perceive you are in perfect charity with them, and with all the world. For it is not the laſt rule of our obligation, to forgive our Adverſaries, privately in our hearts: We muſt likewiſe unfold, open, and expreſſe our ſelves to them; and *if they have any thing againſt us*, as it is written, we muſt in a pious, and reaſonable manner, cleare the matter. And alſo, in every examination of your ſelfe, try your heart, whether it goeth forward, or backward, in the cleane path of vertue. For the way to Heaven is *Jacobs* Ladder; you cannot ſtand ſtill upon it. Two ſpeciall things are neceſſarily requiſite to ſalvation, the one pertaining to faith, the other to manners: Firſt,

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to know, (I meane what they are) and firmely beleeve by a faith given from Heaven, the chiefeſt, and moſt materiall points of Chriſtian beleefe. Secondly, to baniſh all complacence, and liking of our former ſinnes, and the cloſe and implicit will of ſinning hereafter; and to waſh away all our ſinnes, yea the very laſt; I doe not ſay, every one in particular, but all conſidered in the lump, if the laſt be included; with true, and hearty repentance; which is the gift of God, and ſupernaturall, and full of difficulties.

Rule 10.

WHen difficulties in the great affaires of conſcience do occur: for example, how you may give rules to your ſoule in ſuch a caſe; in a caſe encircled with ſuch circumſtances: whether ſuch and ſuch a bargaine, or ſuch and ſuch dealing will ſtand in conformity with juſtice: deſire the grave advice of your Paſtour; or of ſome other vertuous, and learned perſon. As alſo, when you are over-tempted, and exerciſed, though not above, yet to the full height of your ſtrength; flie quickly to your ſpirituall Phyſitian, and open the ſecret of your

diſeaſe. For now he ſupplieth the moſt high place of God, who revealeth no mans weakneſſes. And he knowing the ſoare, may fit his medicines accordingly, and truly, worke more effectually, then in the Pulpit; where for the moſt part, hee doth ſpeake to the preſent purpoſe, by gueſſe; and where he cannot fit himſelfe to the ſins of all his Hearers. You will urge perhaps, my Paſtour is not a man of a good life, and therefore, though his counſell may helpe me, his prayers cannot.

I anſwer, that he is not a man of a good life, I am heartily ſorry: But he beareth two perſons in his owne perſon; of himſelfe, as he is a man, and like other men; and of himſelfe, as he hath received holy orders from the Church, as he is lawfully ſent, and commeth in by the doore, and as hee repreſenteth Gods perſon. As he is himſelfe, a wicked man; the remembrance of thee will be little acceptable to God in his prayers; but as he is a Church-man, hee may ſtand betwixt God and thee, and keep off the blow. But if he neglect thee, or ſuite not with thy devotion, flie to another.

Rule 11.

ENdeavour to learne alwayes by good example; *Virtuoſus* (ſaith *Ariſtotle*) *eſt menſura & regula actuum humanorum*; a vertuous man is a rule of life, by which others ought to meaſure their actions. And to pray alwayes by a continuance of good actions; and alwayes privately marke, how Gods attributes, his goodneſſe, mercie, wiſedome, power, providence, doe play their ſeverall parts here in the world: and how ſtrangely his juſtice doth oftentimes fall heavie upon ſinners, and lay them open to the eyes of all men. No childe would grow to the ripeneſſe of a man or woman, unleſſe upheld daily by the ſpeciall providence of good.

10. *Eth. c.* 5. *parum ante finem.*

And obſerve the miſerable ends of drunkards, of lewd, proud, and profane perſons; and the condition of ſolitary ſins, and of ſinnes that keepe ill company; as Drunkenneſſe, Adultery, Murder, which are many times found in the ſame knot. And lay up all things in thy heart..

It hapneth oftentimes, that a man killeth his neighbour, and by that foule act, doth execute the ſevere juſtice of God upon the man whom he killeth, upon himſelfe, and

upon friends on both sides.

Learne, that men being touched in a soare part, are most troubled.

Rule 12.

SPeake not willingly of other mens faults, or imperfections, whether naturall, or morall. Judge no man: neither say, or thinke, that such a man is proud, envious, malicious, that he hath an ill looke of his owne, and so forth. Judge not of things which are not plaine, and open to thee, either for the present secrecie, or for the future uncertainty; although the person is now blacke, it is not farre to the fountain, he may be quickly *whiter then Snow*. And he hath the same Creator, Redeemer, Sanctifier, Benefactour, and Preserver with thee; whom he calleth Father, and to whom he prayeth every day; who will also bee his Judge, and thine.

Rule 13.

WHen you are afflicted with losse of health, or wealth, or good-name, or with misery; meete it with open armes, and

and accept it willingly, as a ſmall puniſhment for your ſins: ſaying:

How good is God, to be thus eaſily put off with a temporall puniſhment, an eternall puniſhment being due? I have deſerved more and more, and yet more: and Chriſt hath ſuffered infinitely more, in my occaſions. I ſee now there is good reaſon, why the bleſſed are called, *Bleſſed of his Father*; but not the curſed, curſed of his Father. He bleſſeth of himſelfe, and never curſeth, but exceedingly urged. And he did not prepare Hell for man, but for the Devill. And Chriſt died rather for men, then Angels; becauſe it was a more eminent worke of charity, to faſten the weakeneſſe, and to relieve the wants of men, then of Angels.

God is ſaid to harden the heart, becauſe upon a refuſall, and contempt of his grace, and of him, ſtanding at the doore of the heart, with his lookes all moiſtned with the dewe of the morning; he juſtly withdraweth his helpes, which he is not bound to continue: after which followeth hardneſſe of heart.

And we ſee, that men of high calling, and good life, if they fall, fall to the bottome; becauſe they have neglected the more forcible moving, and urgent helpes of God.

Rule 14.

MAke a weekely Bill of Gods benefits, and thy ſinnes: and alwayes, when the Lords day commeth, (to which, come thou prepared by prayer and humiliation) bleſſe God more plentifully for thoſe, and for all his other benefits, and crave pardon more ſeriouſly for theſe, and for all thy other ſinnes. And this day principally, fold thy ſelfe within thy ſelfe, and looke backe upon God, as hee was before the world. Be preſent with him in the Creation, as Wiſedome was, which ſaith, *I was with him, making all things.* Stand by and obſerve the ſtrangeneſſe of the workmanſhip. Conſider that which thou canſt not conceive; the nothing that was before the world: the thought of darkneſſe will come the higheſt to it. Liſten and heare God ſay, *Let there be light*: Marke, with what quickneſſe Light followes: Admire it, and crie out, Lord, there was Light, before there was light, *for thou art Light, and in thee there is no darkneſſe at all.* Conſider the different ſtate of the Church from *Abel*, through the Law of Nature, the written Law, and the Law of Grace, to this houre. Mark how ſtrangely the providence of God hath carried the publike affaires of the world, and the particular

particular buſineſſe of every creature in the world.

At length, come home to thy ſelfe, examine thy memory, and diſcover the different tracts of Gods working with thee from thy child-hood, his daily diſcourſe to thy heart, and the ſtrange inventions, by which he hath called thee to him, and thy unkindneſſe. On the other ſide, labour to lay open the plots of the Devill, whether beaten, and ordinary, or ſtrange, and extraordinary; endeavouring to know, and fortifie thy weakeneſſe. In thy prayers imagine thy ſelfe to lye proſtrate, before God, amongſt the worms, & amongſt the ſculs and bones of the dead: or at the foot of his Croſſe upon Mount Calvarie. Mark what God inwardly ſaith to thee in thy prayers, and thence raiſe good purpoſes. Let thy demeanour in Gods houſe be ſeaſoned with all poſſible reverence; and with a decent compoſition of body and face; and eſpecially, with a watchfull carriage of thy eyes. And laſtly note, as to the devotion of our morning prayer, the ſucceſſe of the day doth commonly anſwer: ſo from our behaviour on the Lords day, every day of the weeke doth commonly take his direction.

CHAP.

THE FOVRTH BOOKE.

CHAP. I.

THe provinciall of the Engliſh Jeſuits, being my Kinſman, and the onely Papiſt of all my Kindred; (who died ſoone after) ſent me to the Engliſh Colledge in *Rome*. And in my journey, when I came to *Marſelles*, a Port-towne in the remote parts of *France*; I was ſtrongly conceited, that by the prayers of Saint *Mary Magdalene*, (whoſe ſhrine, and chiefe reliques were not farre off) I ſhould gaine the benefit of a good winde, and be conveyed (as I was informed, I might have beene) in foure and twenty houres to *Rome*. And therefore I prayed earneſtly to her: but ſhee did

did not heare me: and my conceit was very weake, though it was very ſtrong. For ſixe long weekes paſſed before I could recover *Rome*. It is worthy to be knowne, that in *Marſelles*, when I paſſed through it to *Rome*: there were but foure or five Jeſuits; and thoſe in a houſe, in the beſt roome of which they could ſcarce all together turn themſelves round: but two yeares after, when I returned; their number was exceedingly encreaſed, and they were ſeated in three faire houſes: One, a *caſa profeſſa*, as they call it, for their old men; another a Colledge for their Students; and the third a houſe for the tutoring of their novices. And it is not unworthy to be knowne that there is not a Papiſt of any worth in *England*, whoſe worth in the matter of his eſtate, the Ieſuits doe not exactly know, and have not ſet downe in writing: and that the Jeſuits doe every where profeſſe and publiſh themſelves to be in debt; that they may be thought poore; and lie the more openly, open to the Charity of people.

When I came within halfe a dayes journey of *Rome*, and beheld part of Saint *Peters* Church, I was taken preſently, (and I have often wondred at it) with a ſtrange riſing of Spirit againſt the City and Churth of

of *Rome*: By which, I did as it were, presage what I ſhould afterwards know. The Church of this Colledge is all painted in the inward. And the pictures counterfeit men and women, that were hang'd, or beheaded in *England* (as they ſpeake) either in the profeſſion of faith, or the defence of vertue. And the painter played the counterfeit too. For, he hath cunningly mingled old ſtories with theſe of late dayes; the more to deceive the beholder; and to paſſe them all under the ſame cauſe.

Truely, if my power had beene poundwaight with my will; the Schollers ſhould have complained to the Pope of the foule abuſes, which have beſmeared the Government of this Colledge.

It was ſignificant, that *F. Fitz-Herbert* wrote a booke againſt Matchiavell: for why? ſaid one of our Schollers at *Rome*? that he might not ſeeme to be what he was a Matchiavellian; becauſe our craft is void, if we are knowne to be crafty.

In this Towne the tricke of counterfeiting, is in great requeſt. For many vile Caitifes are permitted to counterfeit themſelves poſſeſſed with Devils, and openly in the Churches, to make ſtrange ſignes and motions with the eyes, mouth, tongue, hands, and with the whole frame, and building of

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the body; to impresse a belieſe into the ſoft, and ignorant Congregation, that the Devill is more ſtirred, and they more tormented, with the ſight of ſuch and ſuch reliques, of theſe and theſe Images, and the like: the learned part of people knowing, and confeſſing they are foule diſſemblers. Here I heard it confeſſed that the Jeſuits were openly convinced in *Rome* by the Dominicans, to have corrupted Saint *Auſtin*. And that of Saint *Brigit*, and Saint *Catherine*; the one had a revelation from God, that the Virgin *Mary* was not conceived in originall ſinne; and the other that ſhe was. I heard it likewiſe avouched by themſelves; that in the Inquiſition, when they combate with a perſon, whom they cannot crook and bowe to their owne purpoſes, ſome young Ruffian appeareth to him by night, in the moſt horrid ſhape of a Devill, who telleth him, with a voice like a Devill, that all of his opinion are damned in Hell; and that a very deepe place is there provided for him: which muſt needs work upon a man uſed to darkneſſe, and affliction, and to ſolitary thoughts. But the truth of God is all-ſufficient, and doth not call deceit, to helpe her. My reader muſt thinke in reaſon, that I could not but ſtep aſide into a corner, and ſay privately: Have I forſook

all

all my noble friends, and good fortunes, to ſpot my ſelfe with deceit, and hypocriſie? Nothing is more certaine, then that the Inquiſition is a Den of horrour, and deceit. The Engliſh Jeſuits and Monkes have a great account to give for a man, who was a Monke in *Paris*, and one of the moſt able Schollers in the Chriſtian world. This Monke wrote a learned booke againſt equivocation: And had formed another booke, (but it never ſaw light) the ſubject of which was, that the Pope is Antichriſt. Him they carried (having by cunning meanes bended the higher powers to them) into the Low-Countries; and laid up faſt in a Caſtle neere Briſſels; and for more terrour, they barred him up in a comfortleſſe chamber, hanging over a Water-mill: and had they but ſtirred a certaine device, made for the purpoſe; the whole frame of the boards had turned under him, he loſt his footing, fell downe, and been ground into a thouſand peeces. But they reſerved him to be a more publike example. And the like precipice they have at *Rome*, in the Caſtle of S. *Angelo*, receiving the miſerable creature that is throwne downe, in every part of his body, with moſt ſharpe pikes. This Monke they conveyed to the Inquiſition at *Rome*, where they ſo terrified him with the blacke

thoughts

thoughes of being burned; that they drove him into madneſſe. And he was then carried to the Bedlam of *Rome*; and there bound in the necke with an iron collar, and ſecured with an iron chaine to the poſt of a bed: where he ſpoke the Fathers, both Greeke, and Latine, to the great admiration of all Schollers that were preſent. They are as cruell, as we mercifull. The Colledges both of *Rome* and *Spaine*, are ſeldome without a mad-man. In both places I ſaw examples. And the mad man in the Colledge at *Rome*, had beene a fugitive from the Church of *England*. And his words to them continually were, *vos me faſcinaſtis*, yee have bewitched me: But he was the daily jeere of them all. O that the Schollers in our Univerſities were all as wiſe as they are learned!

CHAP. II.

THere is a holy place in a Church in *Rome*, called the *Sanctum Sanctorum*, where they receive, as they ſay, that part of skin which was cut from Chriſt in his Circumciſion: and one of the Popes a great while agoe, attempting to looke upon it, a mighty ſtorme comming in thunder, and lightning, and a fierce winde indangered the

the whole Citie, and frighted away his purpose.

It was an old objection, that in *Rome*, when they set a fresh Maid to sale in the Stewes, they hang a Flagge, (a knowne signe) out of a window. One of our Jesuits in *Spaine*, to blot out this objection, said, the hanging was exposed in honour of the Sacrament. But I being in *Rome* (although some hangings are exposed to glorifie the Sacrament) found the objection to be true, and sound. And it is not agreeable to the decencie of Religion, that those eminent Princes, the Cardinals, should behave themselves with such open curtesie towards noted women, noted onely for their publike profession of wickednesse: or cover one nakednesse with another; the naked wals of their Palaces, with pictures, moving to lust, and venery. The deepe Monke at *Doway*, recreated me with a sweete historicall relation; and affirmed the matter to have beene done within a few yeares. Their Agent at *Rome*, having recourse to a Cardinall, as his occasions wav'd him; the Cardinall frowned upon him, and urged, that the Priests in *England*, as he heard, were much given to women. The Agent being a subtill head, and knowing the inclination of the Cardinall, replyed, that indeed, the English

women were a powerfull temptation; and that young comely Maids brought the Prieſts every night to their chambers. The Cardinall gave an Italian action with his ſhoulders, and anſwered, Friend, if it be ſo, you ſay truth, the temptation is very powerfull: and ſo the quarrell ended; and the Cardinall began to be graciouſly kinde.

Two chiefe things I much wonder at in the Cardinals.

Firſt, that many of thoſe high perſons are men of meane, low, and inferiour learning.

Secondly, that a young ſtripling in a thred-bare coate, his Uncle being choſen Pope, is the next day, a moſt eminent Prince, and little differing from a King.

A notable thing paſſed in *Rome*, a ſmall time before my arrivall thither. It was, that the Pope picked a quarrell with the Biſhop of *Spalato*, (whom he had received into *Rome* with great pompe, comming from us) under a colourable pretext, that he inclined to the Grecian Schiſme. For hee would not ſuffer ſo great a ſcandall to goe unpuniſhed, leſt it ſhould draw others into its owne example: and he could not puniſh it without a colour. And therefore he was lodged in the Caſtle, where he quickly dyed of griefe: and his body was burned *in cam-*

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po Fiori, a place in *Rome* like Smithfield in *London*. I humbly desire all religious people, when they talke of this pamper'd man, not to think of me. He was not a native of this Countrey; and in many things he behaved himselfe like an Atheist, and an Epicure: he was cut out into a Dissembler, when he was young; for, he had beene a Jesuit; I never was, but abhorre the name.

In *Ligorne*, a Towne lying by the Mediterranean Sea, and subject to the Duke of *Florence*; I saw the man, upon whom, part of a wall fell, and held him to the ground, while he was tooke in the act of villany with a Calfe: and money had redeemed him. And yet notwithstanding, it was one of the cherishing stories, with which the notable Monke of *Doway*, did ease me of my burden: That an Italian Gentleman having sent a wicked Varlot to cut off the nose of his enemy: (and there are persons both in *Italy* and *Spaine*, to be hired for such damnable purposes:) And the deed be-in done, the wronged person recollected his spirits, and desired to know the summe, by which he was induced to that foule enterprise. Which being told, he gave the like summe for the performance of the same exploite upon the other. And the same vile instrument, in the very same manner, upon

the ſame conditions, cut off the noſe of him that firſt imploy'd him.

In *Italy* they bury altogether in Vaults, and in the time of my reſidence there, the Friers had conveyed a Maid under ground, and having abuſed her, killed her in her grave. *Salvianus* is a great enemy to theſe Hypocrites. His words in one place, are: *Quid agis, ſtulta perſuaſio? Peccata interdixit Deus, non matrimonia.* Fooliſh perſwaſion, what doeſt thou? the Law of God forbiddeth ſinne, not marriage. But why doe I taxe them for killing? It is ſcarce ſo hainous in *Italy*, to kill a man, as to kill a dog. When a man is killed in the ſtreets of *Rome*, another perhaps will ſtep to him, and looke if he know the face, to quiet his thoughts concerning his own friends: but he goes his way againe preſently, and makes no ſtrange matter of murder, it is ſo common. The way of the Italians is, (as the Colledge hath taught me) after a quarrell betwixt two, one deviſeth preſently how he may kill his adverſary, upon this foundation, becauſe he muſt either kill or be kill'd. Yet in the execution of a condemned perſon in *Spaine*, I cannot (no, I cannot) but obſerve one commendable paſſage; which I could wiſh that their practice would commend to our imitation.

Salv. l. 5. de Guber Dei.

on. Sure it would bee a matter of high and publike concernement. The offender being dead, immediately ſtandeth up by him, hanging or lying as a triumph of juſtice, a Prieſt or Miniſter, who preſently maketh a ſpeech to the people, not unlike a Sermon; wherein he treats of his offence of the Diabolical deluſions, in which he was enſnared by little and little: of his former life, and of the manifeſtation of the divine juſtice in his end, and death. At which time, he doth ſo point to the dead body, and ſo often ſhew it to the eyes of the people, whoſe hearts are already ſtrucke with the horror of his preſent ruine; and moreover, he doth ſo charge, and warne the people by his example; and cries ſo many times, *looke here you who are alive*; that indeed he moves exceedingly to good life. If I goe on, I ſhall never have done.

CHAP. III.

OUr ghoſtly Father in the Colledge, was an old Jeſuit; who had ſaid freely amongſt his companions, that hee had laboured in digging under the Parliment houſe, till every thred of his ſhirt was wet. This man was not a fit Ghoſtly Fa-

ther for young Schollers, looking towards *England*. The words were proved againſt him by the titular Biſhop of *Chalcedon*: from whoſe mouth I received them. Who ſhewed me likewiſe a ſilver meddall, in which Father *Garnet* was decked with the ornaments of a Saint, and joyned with S. *Ignatius Loyola*. I am bound alſo to his Lordſhip for the ſight of two pictures of *Garnets ſtrawe*, each repreſenting it in a ſeverall forme, and one being the ſecond edition, when the former had beene formerly reprehended, even by me, ſaid the Biſhop. I hope the Jeſuits will not deny that I lived warily, and piouſly amongſt them; and glewed my ſelfe faſt to my meditations when others neglected them, and ſlept their time away; who, when the ſeven Sleepers were read in the Martyrologe at ſupper, would merrily put off their caps in honour of them. But I will onely take my leave of his Holineſſe, and then goe from *Rome*. For I was ſent hence by the Pope to *England*, to convert ſoules; and I brought out of his Treaſure, three thouſand Indulgences with me, which I meane to keepe till they are dearer. The Pope is a Biſhop, and yet a Prince. And the reaſon which Father *Fitzharbert* gave me, why the old Ages payed to the Pope ſo little honour, was; becauſe they

they ſaw him a Biſhop, and no Prince. If this may ſtand, the chiefe honour is due to him as a Prince; and not as a Biſhop. He is carried in a chaire of ſtate, upon the ſhoulders of men: from which chaire, his bleſſing hath often come and ſate upon my ſhoulders. Kings and Cardinals may kiſſe his hands: others of what degree ſoever, onely the croſſe upon his pantofle. He has the keyes of Heaven and Hell, and alſo of Purgatory; he can turne the key open and ſhut when he pleaſeth. And he doth aſſure the Prieſt, that ſaying Maſſe at a priviledge Altar; that is, an Altar to which this high priviledge is given by his Holineſſe, he ſhall free a ſoule out of Purgatory. He will give you very liberally, a plenary Indulgence of all your ſinnes: and remit all the temporall puniſhment, due to the ſlaine in Purgatory; when the guilt is removed by confeſſion. He will untie the Lawes of God, and give you leave and freedome to labour in ſervile works: as, to plough, ſow, and reap, on the Lords day; to take for your wife, your neare kinſwoman; to kill the ſubject of any Prince, whom he doth excommunicate. You may goe to the Stewes in the full and open view of authority. I am able to name the man, whom they would have ſuffered to commit fornication, under the

pleasing title of a veniall sinne. Teaching out of his chaire, he cannot erre; they meane, when he doth instruct the world in matters of faith. And though he bee an Arrian, a Monothelite, or other Hereticke, the Spirit of God doth not forsake him: for he hath a double portion of his Spirit; and one being lost by heresie, keeps the other. He claimeth to himselfe a supreme Dominion over Princes, be they Christians or Infidels; and presumeth to disengage their true and lawfull subjects from their obedience, to which they are tied by God. He cannot be deposed for any crime, but heresie; he will give you, if you please him, a peece of sanctified, and blessed waxe, which shall quiet a troubled Sea, divert the mischievous aime of witch-craft, stay the rude course of a devouring fire, fright away evill thoughts, and make the Devill runne, and doe many such feates. After your death, he will declare you to be a Saint, and in Heaven; and give way that Altars and Churches may be consecrated to your honour, and called by your name; and that the world may pray to you, as freely, and as fervently, as to God; and that your withered bones may be worshipped; but not till the age be past, in which he lived; and the people gone, who were eye witnesses of your

your life. O the witchcraft of the Devill! If we thinke that we came into the world to throw away our ſoules; wee are too blame. He that ſeeth a great ſtreame of water preſſe forward in a calme Sea, may be aſſured that a Whale paſſeth. Here is the ſecret; the ſtreame of all things goeth with the Popes greatneſſe. And yet the Jeſuits keepe him in awe, and in a kinde of ſtrict obedience to them. Indeed they keep other great perſons in ſubjection; and make them Benefactours to them, that their greatneſſe may be long greatneſſe. The Pope dare not compoſe the quarrell betwixt the Jeſuits and the Dominicans; becauſe he cannot, except he ſide with one of them, and abandon the other: And *Martin Luther* cannot bee forgot. And the Monke, I ſo much ſpeake of, threatned his Holineſſe home, in his Epiſtle Dedicatory before the booke, which old *Leander* transformed into good Latin for him. The booke was made in the heat of thoſe deadly quarrels betwixt the ſecular Prieſts and the Regulars; wherein they accuſed one another of hereſie, and of ſtrange things.

CHAP

CHAP. IV.

TO dry up this foule water in the fountaine: The Pope is not head of the Church; becauſe this high, and ſuperlative power would then have moſt ſhone out, and appeared in the Chriſtian Hemiſphere immediately after Chriſt had given the commandement, upon which they build this power, this *Babel*-Tower. Nor could the rage of outward perſecution hinder the perfect execution of ſpirituall power. And what need could there be of the ſecular arme, to joyne in the binding of the ready conſcience with a law? eſpecially, when Chriſtians were ſo forward, and prompt in the ſchoole of vertue, as then they were. Or at leaſt, perſecution could not hinder the full acknowledgement of ſuch a power. And although we meete in the books of the Councels, with ſo many faire, and flattering Epiſtles of the Popes to the Grecian Emperours, much degenerating from Popiſh gravity; Becauſe he hath in his keeping, the Keyes of Heaven, Hell, Purgatory: yet ſtill the Grecians did bandy againſt them, and deſired to turne this over-ſwelling power, into its owne and proper channell, as they and other ancient Churches

ches doe at this day. Doth not here a man, a meere, vaine, weake man, exalt himselfe above God, and every thing that is called God? He is adorned with three Crownes, for foure reasons. Because there are three persons in one God; he being the supposed Deputy, hath three Crownes united in one Miter. Because hee is Christs Vicar, who was a King, a Priest, and a Prophet. Because he is Prince of *Rome*, *Naples*, and *Sicilie*. Let me give the fifth reason: Because he was dirt, he is dirt, and he shall be dirt.

Constantine in the Councell of *Nice*, expounded that place of the Psalme, *I have said yee are all Gods, and sonnes of the Highest*, of Bishops. He therefore exalting himselfe above all Bishops, and to a heighth above all his Brethren, by the head and shoulders; lifts himselfe above all that is called God.

Let my soule goe with Saint *Austin*. *Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit; aut tyrannico terrore ad obsequendi necessitatem, collegas suas adigit.* Not one of us doth make himselfe the Bishop of Bishops, or with tyrannicall affrightment force his fellow Bishops to the necessity of obedience. And Saint *Austin* hath no reflection here upon *Constantine*, who

S. Aug. l. 2. *cont. Donatistas.* c. 2.

who called himſelfe in the Nicene Counſell, ἐπίσκοπον τῶν ἐπισκόπων, the Biſhop of Biſhops, in regard of his fatherly care over them: becauſe he ſpeakes both of tyrannicall terrour, and of fellow Biſhops. They ſay: It is neceſſary to have an infallible Judge for the laſt reſolution of controverſies in matters of faith. But if the Pope can ſtretch out his power to ſuch definitions at home, in his owne Chaire, by his fire ſide; to what ſtrange end, I pray, is all this repairing from all parts, to Councels? All matters of faith, in their doctrine, are of equall moment; and ſlipping in one we go downe in all. And though every trouble be not ſo great, *ut omnes vexentur nationes*, that all Nations ſhould be troubled in the ſettling of it: yet exery growing trouble of faith, which cannot be laid by argument, and ordinary meanes; requires, that the whole body ſhould helpe the part in danger of periſhing. Neither indeed, can a Councell among them, be a true judge of controverſies. For they profeſſe, that although the Pope as Preſident of the Councell, is tied to joyne with the greater part of voyces; yet there is a reſervation behinde, that the Pope, though not as Preſident; yet as the chiefe Prince of the Church, may cancell the Acts of the Councell, reverſe the Decrees

Decrees; and retract the judgement. So that in the marrow of the matter, the judgement of a Councell is nothing but a vaine flash of the Popes private opinion. And how stout he is in the defence of matters pertaining to the royalty of his owne greatnesse; the whole world can testifie. And for that great controversie, long tossed and tumbled amongst them, concerning the power of the Pope, over the temporall affaires of Princes: the Benedictine Monkes, our Countreymen, denyed lately the lawfulnesse of such a power. But in the issue of the matter, seeing the Jesuits more potent, and themselves sliding downward into disgrace; they drew back their necks softly out of the snare, looked sorrowfull one upon another, and repented of their errour. And is it not every day feared in *Rome*, that the Sorbon Doctors in *Paris*, will at length give the lie to this great Authority, and stately Seate, and See of *Rome*? O the vaine swelling of a bubble! It is not commendable in a Church-person, to be garded on both sides with great Fans, from the impudencie of Waspes and Flyes, and to keepe the winde away; to be ushered with Trumpeters; to be honoured like an Emperour; to decke the head with more Crownes, then God promiseth to his faithfull childe. And it

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Paul. Aemil.

was not good, which *Paulus Aemilius* writeth, that his Holineſſe ſuffered the great Embaſſadours of *Sicilie*, to lie proſtrate on the ground, and at his gate; crying that part of the Maſſe, *Qui tollis peccata mundi, miſerere noſtri; Qui tollis peccata mundi, dona nobis pacem: O thou that takeſt away the ſinnes of the world, have mercie upon us; Thou that takeſt away the ſinnes of the world, give us peace.* Goe, the wormes ſhall eate thee, till they are poyſon'd with corruption. Wiſe men are madde. Our feet ſlip, we tumble: and Lord have mercie upon us. The gay flower withereth, when the common graſſe remaineth greene: And man is the ſilly foole of his owne fancie. God forgive him who ſaid, that he, and three of his Cardinals, were able to governe ſo many worlds, if God ſhould make them.

CHAP. V.

HOw vaine is the Church of *Rome* in teaching, that the Popes Throne doth ſo farre overlooke all other Thrones; that he cannot be cenſured by an earthly Judge, though ingulfed in the moſt horrible crimes, that in all the extravagancies of the heart, were ever committed? Let him enter a Fox,

a Fox, raigne as a Lion, die like a Dog, as Pope *Boniface*. Let him commit whoredome upon Altars, give Benefices to his Whores, and golden Chalices, consecrated to holy services; which an honest Lay-man cannot touch, breake open doores, burne houses, put out his God-fathers eyes; cut off his fingers, hands, tongues, and noses of his Cardinals, not remembring what he said, when he did first invest them in purple, *Ego te creo socium Regis*, I create thee to be the fellow of a King; and moreover, invocate the Devill, and drinke to him; as Pope *John* the twelfth. Let him be a most notorious Conjurer, and make himselfe over by compact, body and soule to the Devill; as Pope *Silvester* the second. Let him be carried with the Whirle-winde of ambition, and have poysoned sixe other Popes, to hew out his owne way before him, as Pope *Hildebrand*. Yet he sits above the reach of censure; he flies with the Eagle above the Thunderbolt. That they may give sinewes to this doctrine, they produce an Act of a Councell, celebrated in *Rome*, which saith, *Neque præsul summus a quoquam judicabitur, quoniam scriptum est, non est discipulus supra Magistrum*. Neither shall the chiefe Bishop be judged of any, because it is written, *the Disciple is not above his Master*. And that

Concil. Rom.

that they may adde ſtrength to this plauſible falſhood; they bring in the reare an eminent example; For, when *Baſſus* and *Marinianus* laid to the charge of Pope *Sixtus* the third, that he had in the rage of his luſt, defiled a conſecrated Virgin; *Maximus* the Conſul crie out, *Non licet adverſus Pontificem dare ſententiam*: It is not lawfull to give ſentence againſt the chiefe Biſhop. Looke how they ſhuffle the matter, and give it from one hand to another, amongſt themſelves. But, is not this to encourage ſinne; to permit, and flatter evill, and to ſuffer it, to grow out, and openly ſpread it ſelfe, when it may be eaſily beate downe in the bloſſome? This doctrine hath ſo farre given heart to all kindes of wickedneſſe; that if we ſearch into every ſucceſſion of Biſhops, ſcattered through the whole Chriſtian world; and examine every linke of every chaine; we ſhall not meete in any Sea with ſinnes, that deſerve to be called ſinnes, with relation to the foule enormities of *Rome*. Are not theſe evill fruits, of evill doctrine? and yet no man almoſt doth name the Pope, but under the ſacred title of his Holineſſe. But though his Holineſſe is not liable to reproofe, a man would think his wickedneſſe ſhould.

And how ſilly is the Church of *Rome* in teach-

teaching, that although the moſt holy, and moſt learned Biſhops that ever lived, ſhould joyne their heads and hearts in a Councell, and there uſing the pious helpe of holy Scriptures, of other Councels, and Fathers before them, and of humble prayers for the powerfull aſſiſtance of the holy Ghoſt; ſhould with an unanimous conſent decree, what is to be preached: the Pope notwithſtanding might come in the upſhot, and though a moſt wicked, and illiterate creature, lawfully pronounce all the Decrees to be of no weight, no effect, no validity? The generall Councell of *Chalcedon*, upon found premeditation, made an abſolute Decree, that the Biſhop of *Conſtantinople* ſhould have equall power through all the great extent, and latitude of his government, with the Biſhop of *Rome*; which Canon Pope *Leo*, and Pope *Gelaſius* quickly rejected: and the ſingle authority of one man tooke place, becauſe our Saviour had ſaid to Saint *Peter*, *I have prayed for thee, that thy faith faile not.* But every prayer of Chriſt was granted: therefore the Pope cannot erre. It muſt here follow, that either the Decrees of Councels are fallible; or the Popes ſentence. Is it not ſtrange, that God ſhould communicate his holy Spirit to the contempt of Councell, more fully to *Luk* 22.32

a private person (for so he is in this matter, being one) though a publike sinner; then to the whole Church, the Spouse of Christ? Let the Pope claime to himselfe, all power in all affaires; who now can chide his ambition, or give the lie to his infallibility?

CHAP. VI.

ONe of my great admirations concerning the Church of *Rome*, is: that whereas there are many Churches yet extant, of great antiquity: and some wherein Christ was almost, if not altogether, as soone heard of, as in *Rome*: she will not consort, and comply with them in things, which were wholly in use amongst the Primitive Christians. If she desires with a Christian desire, and not with a desire onely of her owne advancement to win them; why doth she not come as neere to them, as it is most evident, they come to the Primitive Church? This way of the Bishop of *Rome* was never Gods way. Which I will demonstrate in a plaine discourse, (though not plaine to the plaine) that I may a little ease my reader in his journey, with various objects. God, as he was ever God, so he

he was ever good. For the moſt eminent Attribute of God (ſaith *Dyonyſius*) is goodneſſe. The nature of goodneſſe, is to ſpread, and diffuſe it ſelfe. And every good doth ſpread, and diffuſe it ſelfe according to the variety, and greatneſſe of goodneſſe, which it hath. And therefore, God the Father, being infinitely good, doth infinitely ſpread, and diffuſe himſelfe upon the Son. And the Father and Sonne, being infinitely good, doe infinitely ſpread, and diffuſe themſelves upon the holy Ghoſt. And if the Father, Sonne, and holy Ghoſt, doe not in any kinde ſpread and diffuſe themſelves infinitely upon the Angels, and us; it is becauſe, we being creatures, and by courſe of neceſſary conſequence, finite; are not capable of an infinite diffuſion. The Charity by which a good man loves good, might be infinite, if the ſubject could be infinite. Now, as in the works of nature, and firſt diffuſion of his goodneſſe upon his creatures; God the firſt cauſe, would firſt worke by himſelfe, and himſelfe bring about the moſt weighty matter of making all theſe fine things of nothing: and moreover, of waking nature out of her dead ſleepe in the *Chaos*: that it might appeare to us, who ſhould afterwards heare the grave, and ſtrange ſtory of the Creati-

on; that hee was all-ſufficient, and could not be at a fault, for want of help. Yet managing the continuance of the worke, it pleaſed him to uſe the meane aſſiſtance of ſecond cauſes; as of Angels, and intelligences; that he might adde worth and honour to them, by ſo great imployment. So likewiſe in the workes of Grace, and ſecond diffuſion of his goodneſſe upon his creatures; the great worke of enfranchizing the world by his Bloud, himſelfe alone would performe: but in applying the merits, and vertue of his Paſſion to the choſen veſſels of honour, and mercie; he doth graciouſly call, in a manner, to his aide, Apoſtles, and Apoſtolicall men. And as God, being the Author of nature, fals under himſelfe, and workes with every creature or ſecond cauſe, in a manner and meaſure, agreeable to their naturall, and ordinary way of working: So likewiſe, being the Author of Grace, and having never yet, (for ſome great reaſons, beſt knowne to himſelfe) made two men with a perfect agreement either of face or nature; ſendeth Apoſtles, and Preachers; who have in their commands, a ſpeciall injunction of being like to him, who ſaith, *I am made all things to all men, that I might by all meanes ſave ſome.* And God himſelfe, not onely in executing

1 Cor. 9. 22

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the generall Acts and Decrees of his Providence over his creatures; but alſo, and more eſpecially, in the more notable *praxis*, and ſpeciall exerciſe of his providence over his Church, from the beginning of the world, was all things to all men.

CHAP. VII.

GOD hath full power, and abſolute dominion over all his Creatures, becauſe he call'd, yea catched them out of nothing: and becauſe (to ſpeake in the Apoſtles dialect) in him they live, move, and have their being. And therefore, hee may lawfully give Lawes to them; to the due and ſtrict obſervation of which, they are ſtrongly bound under paine of his high diſpleaſure, ſeconded with moſt heavie puniſhment. Wherefore, giving a Law to the Jewes, by the mediation of *Moſes*, he beginneth with an argument of his authority, and dominion over them: *I am the Lord, thy God, which have brought thee out of the land of Ægypt, out of the houſe of bondage.* This laid for the corner-ſtone, I thus proceed in the building. Exod 20.2.

In the infancie, and childhood of the world, when ſinne was not as yet, ſo active,

ſo quicke, ſo cunning, but dull, and clownish: and to foreſhow the backwardneſſe of nature in matters pertaining to Heaven; yes, to naturall knowledge, and even humane ſociety: and alſo that it might fully, and plentifully appeare to after-ages, how nature is wrought and poliſhed, as in materiall things by Art, ſo in ſpirituall matters by Grace: The Law, by which God for the moſt part guided man, was onely borne with him; was young as he was young, and grew as he grew; *non ſcripta, ſed nata lex*, as the Orator ſaith; being a Law not written, and ſent in a letter to us from *Lycurgus*, *Solon*, or *Moſes*, but borne with us: or if written, written onely in the ſoule of man; where it continually remaineth in the ſhape of a light, diſcovering to the view of the Soule, the beauty of good, and the deformity of evill. For Good is faire, and amiable, and the cleare eye of reaſon beholdeth in it, at the firſt ſight, a ſingular convenience with the will of man, and a ſympathy with Heaven. And therefore, they who were bound onely with the looſer ties of the Law of nature; and who now in ſtrange Countries, and in wilde, and uncouth places diſpenſe their actions by the light of reaſon, beare a Preacher in their hearts. Ill is blacke, and deformed, and

reaſon

reason in the first glance seeth a loathsomeneſſe, a Toad in it; and heareth presently, as it were, a jarring and disagreement with God, and Heaven. And therefore the drunkard, the lascivious person, and others of the same torme, and ragged coate, loath in deed, not by any pious act of Christian vertue, but by a deed of nature, their owne beastlineſſe, and can by no meanes endure to be call'd what they are. For, as the Beast runneth, the Bird flieth from danger; as the one prepareth his den, the other his nest: as they looke abroad for daily nouriſhment, provide carefully for their young; know, what will satisfie their cold of hunger; what coole their heate of thirst; what complyeth with their different appetites: follow the leading of their admirable properties; and by a secret instinct, cheerefully performe the severall acts of their nature: So man, since he dealt with the Tree of Knowledge, naturally knoweth good as opposed to evill, as he naturally distinguisheth light from darkneſſe. Againe: some things are good in themselves, and not good onely, because God commands them to be loved and imbraced: and these in the first place, the light of nature sheweth to be good. And some things are evill in themselves; and not evill onely, because

markt, and branded with a prohibition; and theſe chiefely, the light of nature ſhoweth to be evill. For, if the light or law of nature, in its owne nature, did not make it cleare to *Caine*, that he ought not to have killed his good brother *Abel*; how did he ſinne, or what branch of law did he breake in killing him; ſinne being the violation of a law? But certainly he treſpaſſed upon that firſt principle of nature in morality, *Quod tibi non vis fieri, alteri ne feceris*, what you would that men ſhould not doe unto you, doe not you unto them. And hither Saint *Paul* pointeth, *For when the Gentiles which have not the law, doe by nature the things contained in the law, theſe having not the law, are a law unto themſelves.* One ſtep more, and we are in the bottome: Although the the Sage Ægyptians in *Damaſcius*, cried out three times, in every performance of their heatheniſh myſteries, πόθος ἄγνωστον, an unknowne darkneſſe: yet by the plaine, and eaſie ſearch of humane power, the old Philoſophers found, that there was a God, and that he was but one in Eſſence; that he was every where; that he was omnipotent, and the like: though verily their knowledge, both of God, and his workes, was rather opinion then knowledge; it did ſo hang, & waver. For the Philoſopher opening his

Rom. 2. 14.

minde

minde occaſionally concerning the birth of the world, ſometimes he was, and ſometimes againe, he was not *Ariſtotle*. In one booke, hee judgeth abſolutely, that the world ſtood in the ſame ſtate in which now it is, in all eternity. In another he ſtops, like a man come unawares to a place where the way is divided; and doubts which path leads to the truth. In a third booke, diſcuſſing the generation of living things, he ſayes a man ſhall not beleeve amiſſe, who ſhall take it for certaine, that the firſt man and beaſt, upon ſuppoſition that they came of the earth, were either produced out of a Worme, or an Egge; and at length, breaking the Egge in long handling, concludes it is the moſt conſentaneous to reaſon, that they both drew their firſt parentage from a Worme. And thus hee ſought creepingly amongſt the Wormes, for what hee could not finde, though very neere him. In like manner he played with the Immortality of the ſoule. It pleaſed him, and it diſpleaſed him: He tooke it, and he threw it off againe. And he was more willing in the end, to diſclaime it, then owne it. And the flowings and ebbings of his owne braine, had he ſtudied inward, might have urged him to a greater confuſion of thoughts, and more trouble of minde, then *Euripus*, in which

Arist. *l.* 1 *de coelo.* 2. *Top. c.* 9.

Lib. 3. *de generatione animalium. c.* 11.

Saint

Greg. Naz. orat. 3. in Julian.

Saint *Gregorie Nazienzen* teacheth, he drowned himselfe. And this weake light, or dawning of the day, was truely, most suitable, and more then most agreeable with beginners.

CHAP. VIII.

S.Aug. can. 2. in Psal. 90.

SInne being now more strong, more witty, and more various; and Nature being sufficiently informed of her owne weaknesse, God sent the world letters from Heaven. *De illa civitate unde peregrinamur*, saith Saint *Austin*, *he litera nobis venerunt*: these letters came from the great Imperiall City, from which we travell. And *Moses*, the Messenger that brought these letters of so great importance, frō God to the world; delivered his message with caution, and with respect to the Jewes hardnesse: as it is cleerely gathered out of the words, in which Christ arguing with the Pharisees concerning the permissive Law of Divorcement, saith, *Moses, because of the hardnesse of your hearts, sufferred you to put away your wives; but from the beginning it was not so.* And so he corrected the Law, in conformity to a more perfect condition. And therefore, the Greeke Church with us, doth

Mat. 19. 8.

onely

onely breake Matrimony in the case of Adultery: in which point, *Eugenius* the fourth, laboured to reconcile her with the Church of *Rome* at *Florence*: but he could not. And even in the old dayes of the old Law, God altered the phrase of his proceedings, with correspondence to the person, with whom he dealt; and with whom he was to deale. For the old Law, being a Law of feare, a Law of bondage: and a maine difference betwixt the old Law and the new, being, as Saint *Austin* giveth it, *Timor & Amor*, Feare and Love: conversing now with the Synagogue, a servant, a bondwoman, he stiles himselfe God, the Lord, Jehovah, Mighty, Terrible. Yet, meditating upon the new Law, being a Law of Grace, and liberty; and turning to the sweete Spouse in the *Canticles*; to which Law, she did indeed, most properly belong: he doth as it were, cover his greatnesse, hide his beames, and draw a great vaile over his Majesty. For, he cals himselfe a Bridegroome, a friend, a lover. And in the whole booke of *Canticles*, we cannot finde with both our eyes, one proper name of God; not one of the tenne great names of God, which are so easie to be found in the old Testament; and which Saint *Hierome* doth briefely explicate in his learned Epistle

Aug. *l. octoginta trium quæst. tom. 4.*

S. Hier. Ep. ad Marcel.

ſtle to *Marcella*. God will not be knowne to his baſhfull, and tender Spouſe, by the names which move terrour and affrightment. For, he would not as (a man may ſay) for all the world, trouble, or fright his pretty maiden Spouſe: And uſes onely the titles which kindle and cheriſh love.

CHAP. IX.

ALl this while there occurred, as well in the booke of Creatures, as in the love-letters from the Creatour, many faire, and ſolid emblems of a Divine providence, goodneſſe, wiſedome, mercie, juſtice, and ſo forth. And before this, man might already learne ſufficiently, that there was one God, even in the Manuſcript of Creatures, by turning before his leſſon, from cauſe to cauſe, till he came to the firſt cauſe; from motion to motion, till he came to the firſt Mover. But the capacity of the childiſh young world, was yet too meane, too ſhallow to receive in plaine language, the myſterious doctrine of a Trinity; the heart of man being, as it were, not yet altogether unfolded, not perfectly open'd into a Triangle. Nor did ever any ſpirituall Traveller to this day, meete with the perfect likeneſſe

likeneſſe of the bleſſed Trinity in Creatures. For, there is no principle in naturall knowledge, no foot-ſtep of God in Creatures; by the direction of which any created underſtanding, either Humane or Angelicall, may reaſonably cloſe with the aſſent, or opinion, or even ſuſpition of the bleſſed Trinity: or which can give us any true notice, that it is poſſible. For, although the Underſtanding, Will, and Memory of man; in which, as in the moſt during part, Gods image conſiſteth; are three faculties, and one ſoule: yet they fall under being one and three, after the manner, as God is three and one: nor is there ſuch a difference in the faculties, as diſtinction in the Perſons. And if you diſtinguiſh the faculties really, with the Thomiſts; the Perſons will not be ſo really diſtinguiſhed, and yet they will be truely diſtinguiſhed one from another; beſides that every one will be the ſame in Eſſence, and the whole Eſſence. If the learned urge, that the ſoundeſt part of the heathen writers, ſpeake honourably of the bleſſed Trinity, as *Mercurius*, therefore called (though ſome thinke otherwiſe) τριμέγιστος; & *Orpheus*: and that *Plato* ſpeaks high things of the word & divine love, and other Platoniſts, out of whoſe books S. *Auſtin* reporteth that he gathered theſe

these jewels, this golden chaine of holy Scripture, *In principio erat verbum, & verbum erat apud Deum, & Deus erat verbum; In the beginning was the word, and the word was with God, and the word was God.* As if the Eagle had not taken it in a high flight from the holy Ghost, but stooped to them for it. I answer, these Philosophers sucked the sweets of knowledge they had in this kind, out of the Scripture. And *Clement Alexandrinus* maketh mention of a certaine old Greeke edition of the old Testament, before that of the Septuagint; which came to the hands of *Plato*, and of other Philosophers. And also, these Philosophers, as it is abundantly manifest in Saint *Justine*, travelled all into *Egypt*, to better their knowledge; where the Jewes in their servitude, had left many visible foottleps of heavenly learning. Yet where they speake of the word, and so plainely of the blessed Trinity; they received their knowledge in the same strange manner, as the Sibyls: and they spoke, as *Plato* said of the Sibyls, many brave matters, μηδὲν οἰδότα ἃ λέγουσι, not reaching to the deepe, and genuine sense of any word they said, and the spirit failing, not being able to recover the least representation of what they had said. And truely *Theodoret* gives a most exquisite reason, why

S. Aug. l. 7 confess. c. 9. Io. 1. 1.

Clem. Alex. l. 1. Stromatum.

S. Just. paraenes. sive cohort. ad Graecos.

Plat. apud Just. in paraenes.

Theodor. lib. 2. apud Graecos.

God

God was not willing to deliver the knowledge of the blessed Trinity in a plaine letter to the Jewes; but in characters, in a close and covered manner: because they first came from *Egypt*, where a multitude of Gods was adored; and were afterwards seated in *Canaan*, where the like adoration was performed. And if God had talked to them in a familiar way, in a worne, and beaten phrase, of three Persons, they moreover, being an idolatrous generation, their corrupt natures might have easily corrupted the Text; and beleeved as many Gods as Persons: especially, when they were of themselves, such waxen creatures, so prone, and pliant to Idolatry; that the onely reason why they danced to a golden Calfe in the Wildernesse, was, because they had formerly seene the like sport, and practise in *Egypt*; when they were busie, as it is recorded of them, in raising an Egyptian Pyramis. Yet God did often draw here a line and there a figure of this great mystery, in the old Testament: that it might not seeme to be new doctrine, when it should afterwards be delivered with the sound of a Trumpet in the new Testament. And questionlesse, we shall know in Heaven, and behold in every degree, and latitude of the beatificall vision, many great secrets, and

priviledged

priviledged mysteries (though not in so high a kinde) which God is not pleased ever to reveale out of himself, to the world, in consideration of humane weakneſſe, and distraction. This thrice high mystery of the blessed Trinity, is onely fit nourishment for an understanding thrice purified, thrice enlightned: that is, by the light of Nature, the light of the Law, and the light of the Gospel: And onely we, by the onely helpe of Grace, can throughly digeſt it. It is our Faith onely, which can say with a good courage to these humane sciences, that vaunt so much of their clearenesse; as the Spouse in the *Canticles* to the daughters of *Jerusalem*: *I am blacke, but comely, O yee daughters of Jerusalem.* I am blacke, seeme blacke: Ile tell you why; because the most noble part of my Verities stand over humane capacity; the distance in part causing the errour. And likewise, they seeme not faire, not because they are foule, but because they are vail'd, and discover not their choyce beauty, to the dull, uncap[illegible]nd weake eye of reason. Yet, I [illegible] because the ground of my [illegible]ty is good, and can never decay; and because I and my beauty stand upon a firme Basis, and fixe upon the sound, and solid verity or veracity of God; (who can neither

1. Cant. 5.

ther deceive others in reſpect of his infinite truth; nor be deceived in himſelfe, in regard of the infinite light of his underſtanding) from whom I deſcend by Revelation. *The Kings daughter is all glorious within*; ſayes the Kingly Prophet. She is but glorious within, and yet ſhee is all glorious. And the glory of the Kings daughter, of Faith, is from within; from the Truth of God, upon which it ſecretly anchors. Let *Moſes* ſpeake: *And the Lord went before them*, before the children of *Iſrael*, in their journey towards *Canaan*, *by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light.* Some fit this Text to the comforts, and croſſes of this life; God appearing a cloud in our earthly comforts; and light in our croſſes; and in both, a pillar. And ſome to Faith. For, God was both blacke and comely; as our Faith, by which we are led towards *Canaan*, is both darke and cleere. We may beſt learne of our Maſters, and teach our Schollers, with *Aquinas*; that whereas there are two chiefe faculties of the Soule, the Underſtanding, and Will; and with the Underſtanding we know; with the Will we love: it is a greater height of perfection, to know the things which are under us, then to love them: but for the

Pſ. 45. 13.

Exod. 13. 21. ✱

things which are above us; it is more perfect satisfaction, to love them, then to know, and understand them.

CHAP. X.

S. Bernar. *Serm.* 24 *in Cant.*

BUt here we must encounter a difficulty. It is the quaint observation of Saint *Bernard*, that *Caine* was *Fideicida, antequam Fratricida*, that he killed Faith, before hee murthered his Brother. As likewise, the great Doctor of our Westerne Church, Saint *Austin* saith of *Judas*; that hee first betraied Faith, and then his Master. For, an evill Faith is commonly, the lewd, and common mother of evill workes. And alasse, *Caine* had many children like him in this foule act of killing Faith. For, till God was pleased after the death of his Sonne, to spread himselfe with an equall streame, upon Jew and Gentile; we read but of one people, and some odde persons; in the number of whom, were holy *Job* and his friends, that were his. Why now, was not God all things to all men? The answer is not farre off. He was, and gave meate to every sicke and diseased person, agreeable with the qualities, and disposition of his stomacke, supposing his disease. I will make it as cleere as the light. Saint *John* speaking of Christ, the true light, saith, *That was*

the

the true light which enlightneth every man that commeth into the world. Every man; not every man that is enlightned, but every man that commeth into the world. Io. 1. 9.

Before the comming of Christ, God enlightned the Gentiles, by many fit helps, and competent directions. As the three Kings, and people of the East, by the doctrine, and Propheties of some beleeving Gentiles. The Egyptians, by an old Record, shewing that when a Virgin should bring forth a childe, their Idols should fall before him, like *Dagon* before the Arke of God: in memory of which, they set up in one of their great Temples, a faire Image of a Virgin, with a childe in her armes.

The people of *Alexandria* in *Egypt*, by the Hieroglyphicke of a Crosse, mentioned by *Ruffinus*: the interpretation of which, was, *vita ventura*, life to come; with a Prophetical sequell annexed to the interpretation; that their emblems, and obscurities should continue, till by the Crosse, life should come to the world. The great, and learned Travellers into *Egypt*, by certaine holy markes of life, and doctrine, left there as it were imprinted by the Jewes. And the whole world, by Jewes dispersed here & there, which gathered many to God, and to *Jerusalem*: *And there were dwelling*, saith Ruffin. *Eccles. Hist. l. 2. c. 29.*

Act. 2. 5. Saint *Luke*, *at* Jeruſalem, *Jewes, devout men, out of every Nation under Heaven.* As likewiſe now, a great Schoole of holy Fathers teacheth, they are all ſcattered, and diſperſed, that they may daily ſhew to Infidels, the old Propheſies and predictions of what wee preach. And alſo the whole world by the Sibyls, who dwelling in Caves under ground, were thought to bee filled with a Spirit, riſing like a dampe, from the fruitfull entrals of the earth: but were indeed, inſpired from Heaven, and filled like Conduit-pipes with ſweete water, of which themſelves did not partake; as not underſtanding the drift of their owne words.

And againe, all the world, by the books of *Plato*, and other divine Philoſophers: by the ſtrange agreement of the ſeventy Elders, in the interpretation of the old Teſtament; called into *Egypt* by one of the Ptolomies: and by the cleare, and clearely Propheticall writings of the Jewiſh Rabbines. For, whatſoever is well ſaid, ἡμῶν τῶν χριστιανῶν ἐστι, ſaith Saint *Juſtin*, belongeth to Chriſt, and to us Chriſtians: The holy Ghoſt being the holy cauſe of all cauſed truth. And certainely, their eyes uſed to darkneſſe, would hardly beare more then the ſmall glimmerings of light. And thus many, why ſtay I there? many thouſands

S. Juſt. Apolog. 1.

ſands were ſaved, of whom we never heard. And the like hapned, ſaith Saint *Auſtin*, in the Deluge: For, many being convinced in their judgements, by ſeeing the Prophecie of the Floud, to become Hiſtory; repented of their ſinnes againſt God, whom *Noah* had taught to be the Author of the Prophecie; and beleeving, imbraced their preſent deſtruction, as a juſt puniſhment for their ſins: and having been juſtified by a lively faith, were ſaved. God did not take al into the number of his people; becauſe his people had not beene ſo properly his, without an excluſion of others; and becauſe hee would more endeare himſelfe to thoſe whom hee tooke: as likewiſe, his love is more glorious, in his elect. And after the comming of Chriſt, if there be, or hath beene a Countrey, which hath not ſufficiently heard of Chriſt, and his workes; the people have not ſufficiently performed their duties, to which they were bound by the Law of Nature. From thoſe that correſpond with the light of Nature, the light of Grace is never with-held: neither was Chriſt ever, nor ever ſhall be conceal'd; but either is told, or was foretold.

CHAP. XI.

BUt now at length, ſinne being very forward, and by occaſion of the Law, growing ſtubborne, and ſtriving againſt the Law: and the world groaning aloud, under the judgements of God, and the waight of the old Law: and the Prophets, and ſervants little prevailing; and all, earneſtly deſiring a Meſſias, a Saviour, the Redeemer of *Iſraell*; Chriſt himſelfe, the Lord and Maſter of the family. God knew in all Eternity, that it was in his power, and liberty, to make other creatures, ſome above the degrees of Angels, ſome in the diſtance betwixt Angels and men, with divers endowments, and perfections; to whom he might liberally, and with a full hand communicate himſelfe: yet rejecting, in the long and various catalogue, all the reſt; being a rich God, hee choſe poore man: intimating a great correſpondence betwixt a rich Creatour, and a poore Creature; the one being very full, and moſt able to give; the other very empty, and lying open to receive. And alſo, he knew, that amongſt all the ſeverall kinds of communications, none was ſo fit, and firme, as the joyning of himſelfe to ſome created nature, in ſuch a rich, and exquiſite

quiſite manner; that the Creature might be, as it were, married to the Divinity, and make one onely Perſon with it: and therefore, he joyned himſelfe to man, by the mediation of the Hypoſtaticall Union, (if the Schooles ſay true, the moſt perfect Creature that ever God made, as comming more neere to him, not in being, but in touch) in this moſt excellent kinde of conjunction. And as the Sunne turn'd face, and ran backe in the ſame ſteps it came, tenne degrees in the dayes of *Ezechias*: ſo he deſcended under the nine Quires of Angels, even to humane nature, the tenth, laſt, leaſt, and loweſt degree of reaſonable Creatures: taking it, to have and to hold, for all Eternity. *Quo altius carnem attolleret, non habuit*, ſaith Saint *Auſtin*. He not onely raiſed humane nature, as high as it poſſibly could riſe, or omnipotencie lift it; but alſo, he brought downe his Divinity as low as it could come.

S. Aug. de prædeſt. c. 15. Vide ibi plura.

It was fitly ſung by a good muſitian, and the ſtraine was very ſweete: *Hee bowed the Heavens alſo, and came downe: and darkneſſe was under his feete.* For, they being high, and we lowe; they were bow'd downe by a ſtrong hand, to us, and our condition; the hand of him, who bringing light, trod darkneſſe under his feete: And it is pretty

Pſ. 18. 9.

to observe how God hath laboured to unite himselfe with man.

The water being hindered in one passage, seeketh another. For as likenesse is that from which love is taken: so likewise, Union is that, to which love is carried.

First, man was no sooner man, but God fastned himselfe to him by Grace. Which Union, though it was not the Union of God with man, but of his Grace; yet Grace did present the person of God: and while shee kept her Court in man, performed the strict will of her Lord, her selfe, and so governed, that all the powers where she was, did the same: *Adam* not falling sinfully before his fall. But God seeing that this Union was quickly dissolved in *Adams* fall; and that being a very unsettled Union, it was in danger to breake at every turne; and foreseeing what we now see, he made another more sure, and sacred cord of Union, in the Incarnation; whereby humane nature is tied to the Divinity; and makes up the same Person with the second Person in Trinity, without any danger of a divorce, or breach of friendship. But because this Union is not the joyning of God to every man, but to the nature of man, and to no mans nature in particular, but his owne: he sleepes not here, but comes home to every

every one without exception, in the Sacrament; marrying himſelfe by grace, to the ſoule; applyed in the reſemblance of bodily nouriſhment; to make the Union of Grace more ſtrong with a double knot: as labouring, if it were poſſible, to turne into the ſoule, and be the ſame thing with it; as bread becomes not one of the two in *carne una*, in one fleſh; but *una caro*, one and the ſame fleſh, with the body.

But becauſe we are not yet come to that, which by the Grecians is called τέλος, and ſignifies both the end, and perfection: and becauſe this Union alſo now is, and now is not; God hath ordained a ſettled ſtate of Union, by which the ſoule of man in Heaven is tyed with an eternall bond of peace to him; humane underſtanding, to the divine underſtanding; the will of man, to the will of God: and by which all the powers of man are fixt in a firme, and moſt neere connexion, and ſubordination with, and to him for ever. How then ought we to ſtoope and comply, if we ſincerely deſire a Union of all, not onely with our ſelves, for our owne ends; but with the Primitive Church, for Gods end?

CHAP.

CHAP. XII.

THe Apoſtles, and Preachers of Chriſt, following the tract, and foot-ſteps of God; and of their Maſter, Chriſt: who alſo, converſed with Publicans and ſinners, though not in their ſinnes; and ſpake otherwiſe to his Apoſtles, to whom it was given to know myſteries, otherwiſe to the people: were all things to all men. Saint *Paul* to the Jewes under the Law, though not a Jew under the Law, became as a Jew under the Law. To the Gentiles, as one of them, though not one of them. To the weake, though not weake, as weake.

The great Interpreters of holy Scripture, give three reaſons why Saint *Paul* in his Epiſtle to the *Hebrewes*, doth not begin after his accuſtomed manner, *Paul an Apoſtle of Jeſus Chriſt.*

The firſt was given by *Theodoret*, becauſe he was more anſwerably, *Apoſtolus & Doctor Gentium*, the Apoſtle and Doctor of the Gentiles, as himſelfe proveth.

Galat. 2. *Hebr.* 3. 1. The ſecond by Saint *Hierome*, becauſe he cals Chriſt in the ſame Epiſtle, *the Apoſtle, and high Prieſt of our profeſſion*, and therefore, leſt he might ſeeme to thruſt himſelfe in the ballance with Chriſt, he concealed his title.

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The third, and last is given by the same hand, and happily to my purpose: because hee most pleaded for the abrogation of the Mosaicall rites; of which, the *Hebrewes*, though Christians, were yet zealous, as it is plaine in the *Acts* of the Apostles. *Act.* 21. 20. And therefore, lest the mention of his name, should breake the sinewes, and weaken the force, and energy of his doctrine; he is plyable to their passion, and in a manner, denies his owne name. And we know, that the wise Apostles in the Primitive Church, gave way to the Hebrewes in the use of many legall ceremonies, untill the full, and plenary promulgation of the Gospell; that the Church might with more ease, be compacted of Jewes, and Gentiles; and the parts not stirred, close the better.

Saint *Clement* writes of *Gamaliel*, the great Pharisee, and Doctor of the Law, that hee was left, being now a Christian, by the serious appointment of the Apostles, in the Councell of the Jewish Elders; to qualifie their heate, and mitigate their cruelty. And in the *Acts*, he acts his part; he doth comply with both sides, and reach beyond them all. *Act.* 5.

This Milkie way went all the godly Prelates, who succeeded the Apostles, or their Schollers, in all Churches: keeping an even hand

hand betwixt innovation, and ſtubbornneſſe.

This ever was, and is, and ever will bee, the knowne courſe of the holy Ghoſt, even in the ſoules of men: eſpecially, as he is, to borrow of *Syneſius*, Δώτωρ ἐάων, the Giver of Graces. But I am forced here to play as I am wont, when I relate the ſoule prankes of the Papiſts; and imitate the Painter; who endeavouring to ſhew to the eye, a multitude of men; diſcovereth in ſome onely, their faces; in ſome, the tops of their heads; in others, one onely foot: and ſometimes, a cheeke and one eye ſtands for a man; while he leaves the reſt for our imagination to paint: which truly, performeth a faire deale more in the Table, then the Painter.

Syneſ. in hymnis.

He that is ſtung by a Tarantula, (I write what I have knowne) is preſently taken with a ſtrong, and violent fit of dancing: and he is beſt cured, when the Muſitian playes aptly with the current of his humour, and bending of his fancie. But I feare I play to one that is ſtung, and yet will never be recovered; becauſe no good muſicke hath a note ſo high, as to conſort with her greatneſſe. It is ſhe that ſaith in her heart, *I ſit a Queene.*

Rev. 18.7.

Every man hath his way of writing, and

I have mine. I am ſure this way delights, and illuſtrates; and affords to every man, ſomething which he loves; and alſo keeps the devout ſpirit in action, both of him that writes, and him that reades.

CHAP. XIII.

AFter many ſtormie dangers, and dangerous ſtormes, by ſea and by land; I arrived ſafe into my deare Countrey, little *England*. *My ſoule doth magnifie the Lord*, for it. And me thoughts, I came out of the noiſe, and tumults of other Countries, into *England*, as into a ſilent harbour, and haven of reſt; having, as it were, left the world behinde mee: And if my compariſon may lawfully bring two different things together; as a ſoule going out of earth, comes into Heaven. Truely, after the firſt ſtep upon land, I kneeled downe, and kiſſed the very ſands, and gravell on the ſhore. Being come to *London*, I preſented my ſelfe to my ſuperiours; and ſhewing my faculties, declared whence I came. But they ſeemed fearfull, having heard that I had formerly ſuſpected their wayes. Yet, that was but a qualme, and I was quickly diſpoſed of; and my walke aſſigned to me.

I was placed in a Parish, wherein there were and are many more Papists, then there are people in the Parish in which I am now seated. And they were many of them both rich, and of quality: There are all poore, and of a low name. Any man may beleeve without straining his faith, that comming to *England*, so top-full of the knowledge of Romish abuses, and corruptions; I wanted nothing, but the very last degree of heate to the taking of fire: I wanted but an occasion, to set one wheele a going, that all the rest might goe with it. I had gathered experience out of all their affaires, but onely, their dealings in *England*: And I desired a little thence, to make up the Talent. In the house where I lived, all my imployment was, my service of God in my way, and exercise in my studies. I know my enemies will grant to me, that no man amongst them followed his studies with more exact diligence, then my selfe. But my way differed from theirs, for I alwayes carried Schoole Divinity, and other learning, with an even hand before me; that the mildnes of the one might temper the asperity of the other; and that the soundnesse of the one, might fortifie the weaknesse of the other; and that one might bring the other downe to the understandings of people,

ple, to be inſtructed by me. They were all for the deepe of Divinity: All, for diving. Whence it comes, that few of them are handy in the converſion of ſoules (otherwiſe then by ſleight, and cunning;) or able in the faculty of preaching. In this houſe, I wrought the cure of a wound which many Prieſts had beene doing with, never any brought to a *Citatrice* but my ſelfe. I reaped the benefit of gifts in the houſe, (indeede they were thruſt upon me) yet not ſo great, but a great Prieſt, (the famous *Divel-Tamer*) whom I uſed in Counſell, ſecured to me, the taking of them in juſtice. Yet this kindled a quarrell; ſuch was the tenacious nature of the prime Litigant; and grew to a parting. And this for a parting blow: (perhaps, my Reader may underſtand it) *Agnes*, a tender ſoft Girle, having rejected the love of a noble young Romane, to couple with the heavenly Bridegroome; called to her Headſman with the voice of a man, as Saint *Ambroſe* delivereth it; ſaying, *Pereat corpus, quod amari poteſt oculis, quibus nolo*: Let the body periſh, which can be loved with eyes, with which I would not it ſhould be loved. He that ſhould have heard the words, and not ſeene the ſpeaker, would ſcarce have thought this had beene little *Agnes*. I ſpeake in the clouds, and I

S. Ambr. *l.* 1. *de Virginibus.*

am

am loth to come out of them, till I am call'd and urged to ſpeake, what ought not to be ſpoke without a command from neceſſity.

CHAP. XIIII.

MY Superiours now ſent me, and one of them brought me to one of their greateſt houſes in *England*, being the houſe of a very noble perſonage; where they were deſtitute of a Preacher. But I repairing to *London*, while the matter was hot in debating; rumour had carried to their eares, that I had opened my heart to ſome Proteſtants of note, concerning my good will to the Church of *England*: which blew up all their hopes. For, ſome paſſages of the Countrey where I lived, which had paſſed in my time: had much bowed my heart to a cõſideratiõ of what I had formerly known. The paſſages in part, were theſe: To confirme the doctrine of worſhip due to Images; it was ſpread amongſt the Papiſts, that the night before a certaine holy Prieſt was apprehended by a Purſevant, all the pictures in his chamber were ſeen to ſweat.

And to bolſter up the doctrine of praying to the Virgin *Mary*, and other Saints; it was given out for a fixt truth; that a devout perſon, being frighted in his bed, with the ſtrange likeneſſe of a Ghoſt; and cal-

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ling upon Christ by the holy name of Jesus; no helpe appeared: but at length, turning his speech to the Virgin *Mary*, the Ghost with all possible haste, vanished. In these parts, a great Priest (great in body) being most talkative in his owne praises, perswaded the weaker sort of his faction, that he had already cast foure hundred Devils out of a poore needy woman; by the vaine exorcizing of whom, set out with bold action, and a loud voice; he raiseth to himselfe, a great part of his maintenance. For, he carrieth her from house to house; as poore men doe Apes; to shew tricks with her. And he had tooke much paines to release her, in the house where I lived. It is easie to delude fooles; but, that wise persons should goe astray after a delusion, would be a contradiction in wisdome; and prove, that wisedome were not so well united in it selfe.

I was present one time, when the play was acted. For, the fat Priest had gathered together the refuse of Papists, being the poore silly sheep of people, (I dare say, not one of them knew the biggest letter in the Alphabet) into a house standing alone. He sate in a Chaire, habited with his Priests ornaments. The woman kneeled at his feet; and turned her mouth, and face in-

to ſtrange figures. He ſpoke to the Devill, with a commanding voice: the Devill anſwered by the woman. He asked the Devill, how many Devils had poſſeſſion of the body; The Devill anſwered, all were gone of ſo many hundreds, but onely two. Hee commanded the Devill to come up to the top of her longeſt finger: He did ſo, and the finger was held out. Having got him there, he asked him his name. The Devill anſwered, in a grave tone, *Dildo*. He commanded the other to the ſame place; and likewiſe, asked his name: This Divell alſo anſwered, *Dildo*. But there the womans wit fell ſhort; for, ſhe ſhould have given the other Devill, another name. And here was all that is notable, which I ſaw in the beſt part of a night; who notwithſtanding, was very curious in ſeeing. And in the word of an honeſt man, I ſaw nothing, but what might eaſily be; and what reaſon tels me, was counterfeit. And all the while the poore ignorant people were all on their knees, praying upon their Beads, knocking their breſts, groaning as loud as the Patient; & crying, Our bleſſed Lady help thee. The root of the deceit, is: They ſay, the Devill firſt entred into her, when ſhe entred into one of our Churches, to ſee the childe of a Papiſt buried; to which ſhee had beene Nurſe.

Nurſe. And ſtill, the wonders pluck at our doctrine, as here people are frighted from entring into our Churches, for feare of being poſſeſſed with Devils. The plaine ſimple truth is, (which I made good by enquiry) The woman was alwayes a very idle, and lazie perſon; and the childe failing, grew poore, and diſcontented; and ſo, either fell to her tricks, or was eaſily wrought into them. I am a ſaver here, as in other places. Onely, this I preſent to the conſideration of all wiſe people: If one ſmall part of a County in the ſmall time of a yeere, gave plenty of theſe moſt ridiculous paſſages: what prankes doe they play every houre in *England*? what in the world? I kenw the Jeſuite that came to the dore of a great houſe in *England*; leading an Ape, and profeſſing to make ſport with him; The ſecret was, he deſired to win a kinſwoman of his, abiding in the houſe. To whom afterwards comming, as ſhe walked in the fields in hay-time, and not being able to bend her to him, he drew his knife upon her; and had ſhee not beene relieved by an out-cry, ſhe might have beene ſpoyled by him, of her life, though not of her religion.

Theſe, and the like ſtrange carriages of heavenly matters, ſcanned in my thoughts,

moved me at firſt, to ſeparate my ſelfe a little from the Papiſts. In which time, they wrote a very perſuaſive letter to me. Which having peruſed, I ſent a letter to a perſon of quality amongſt them; wherein (for I promiſed in the beginning of my book, to ſpeak the truth in all things) I ſignified to him, that my heart failed me, and I feared to goe on, in my new reſolution. And in ſo great a change, as the change of Religion; after the practice of thirteene yeeres amongſt the Papiſts, and all the yeeres of my knowledge; it would have beene a miracle, if the heart ſhould not have imitated the Seamans Needle, turning to the North-pole, and have ſhaked before it had fixt. Yet this hapned before I had actually tooke the the habit of a Miniſter. Let them ſhew mee, that I gave them any ſolid ſhew, I was of their minde, ſince I firſt made open ſhew of the profeſſion, I now ſticke to; and they will ſhew more, then they can ſhew.

CHAP. XV.

I Beganne ſoone after, to compare the two Religions; in theſe words. The Proteſtants have one great Power, upon whom onely they depend; and to whom alone

alone, they flie by prayer in all their neceſſities; obſerving that of Saint *Peter*, *Caſt all your care upon him, for he careth for you.* The Papiſts have as many hearers, and helpers, as they have Saints and Angels. And yet, devotion being divided, is leſſe warme: and the expectation of a benefit from a heavenly power under God, doth engage us to performe the higheſt acts; at leaſt of outward reverence to a creature; as, to proſtrate our ſelves before him, and to call upon him in all places, as if he were every where. The Proteſtants leane wholly upon the merits of Chriſt Jeſus; deſiring to ſuit with that of Saint *Paul*, *For by Grace yee are ſaved through Faith, and that not of your ſelves: it is the gift of God: Not of workes, leſt any man ſhould boaſt.*

1 *Pet.* 5. 7.

2 *Epheſ.* 8 9

Amongſt the Papiſts, their good men, all merit; and to make the matter ſure, one meriteth for another. And yet, as no man can direct an intention to an end, but hee muſt alſo intend the meanes, requiſite to the end: So, no man can truly merit ſalvation, unleſſe he likewiſe merit the meanes neceſſary to ſalvation: the thing neceſſary to ſalvation, was the death of Chriſt; therefore, if they merit ſalvation, they merited likewiſe the death of Chriſt. But Saint *Auſtin* ſaith, *Neque enim illum ad nos merita noſtra*

S. Aug. Serm. 8. de verbis Apoſt.

noſtra bona, ſed peccata duxerunt: our merits did not draw him to us, but our ſinnes. The Proteſtants have onely two Sacraments, becauſe Chriſt intended to give life, and to maintaine it: They have Baptiſme, to give ſpirituall life; and the Sacrament of the Euchariſt, or the Lords Supper, to keepe and cheriſh it. The Papiſts have ſeven Sacraments, as there are ſeven Planets, and becauſe there are ſeven deadly ſinnes. And yet, if every viſible ſigne of an inviſible gift, be a Sacrament; the old Law was exceedingly ſtored with Sacraments. The Proteſtants give Chriſt to be eaten by faith: the Papiſts wholly, and carnally; and in the ſame manner, as he is in Heaven. And therefore, the ſacred inſtitution is maimed, and the poore Laity deprived of the Cup; becauſe they are beleeved to take all Chriſt his body, *ex vi verborum*; and his bloud, ſoule, Divinity; and the bleſſed Trinity it ſelfe, *per concomitantiam*, in regard that Chriſt cannot be parted. The Proteſtants teach according to S. *Paul*, that a Biſhop may be *the husband of one wife*, which the Papiſts would faine turn to one Biſhoprick, or Benefice: but S. *Paul* cuts them off, *having his children in ſubjection with all gravity*. Both the Biſhop, and Prieſt with the Papiſts, profeſſe to live a moſt Angelicall life, and to carry

1. *Tim.* 3. 2

Verſe. 4.

with

with them out of the world, an unspotted robe of chastity. And yet, while they bring glory to their Church by a compulsive restraint of the Clergy from an honest, and lawfull act, they ruine the precious soules of many thousands of thousands: as appeareth by the great and grievous complaints of many devout persons in the Councell of *Trent*; and by the beaten, and ordinary practise of their Priests; who by force turned from the true channell, runne over all bankes, into all beastlinesse. And I have from their owne mouths, two matters of notable importance.

First, that indeed, marriage had beene granted to Priests in the Councell of *Trent*, had they not, upon the suggestion of the Jesuits, feared poverty, and contempt: By which, it is as cleere as Gods Sunne, that they more aime in their adventures at the glory of the Church, their visible Mother, then of God, their invisible Father.

Secondly, that the Jesuits hewed the Councell into this conceit, for this end; lest, because the Jesuits can throw off their habit at their pleasure, all their able men should have left them, and runne a wiving. And it is a great reason, of a great rule they have; that no Jesuit may be a Bishop, or

Cardinall, without an extraordinary command, and dispensation from the Pope; because their houses would then be depumed of Schollers.

I feare, the religious persons of the Church of *Rome*, clad so meanely; in the greater part, thinke themselves as great, as the greatest. *Tertullian* saith of *Diogenes*, *Superbos Platonis thoros, alia superbia deculcat*, he kicks the pride of *Plato*, being altogether as proud as he. The Protestants are alwaies humble suppliants to God, for the remission of their sinnes; and still laying open before him, and recounting the sins of their youth: And the uncertainty holds them alwayes in a feare, and trembling, and in a meeke submission to God.

Tert. *Apol.* cap. 46.

The Priest in Confession, will give to the Papists, a full, and absolute forgivenesse of all their sinnes; whensoever they please to read, or tell them over. And yet nothing is more dangerous to an ignorant soule, then a deceitfull security: they beleeve their sinnes are forgiven, and the care is past. Confession cannot be necessary, *necessitate absoluta*; that is, necessary to salvation; or in the list of Sacraments. For, why did the Greeke Church, the most devout, and most learned Church in the world, and the Nursery of our greatest Doctors, moved

onely

onely with one abuſe uſhered by Confeſſion, aboliſh it? Can the abuſe of a Sacrament amongſt reaſonable creatures, and ſenſible of their owne condition, deface the uſe of it? And therefore doubtleſſe, they held it by the title of a good, and pious cuſtome; not in the name of a Sacrament. Turne another way: God, who commandeth every ſervant of his, to keepe the dores of his ſenſes; and by all honeſt violence, to prevent the entrance of ſinne upon the ſoule; will he give a Sacrament, wherein the ſoule ſhal under the pretty color of ſanctity ſtand open to all kindes of uncleanneſſe? And he that commandeth me to ſhut my eares againſt lewd diſcourſes; will he now, outgoe himſelfe, and command me to heare them? They reply, the relations are now in mourning, and delivered in a dolorous, and humble manner. But, the diſeaſe being catching, we cannot be too cautious; and it is not likely, that God would linke a holy Sacrament, with a knowne temptation. It is a knowne truth, that theſe confeſſions, and eſpecially, of women, when they relate the Acts, and circumſtances of their fleſhly ſinnes, doe make ſtrange motions, not onely in the minds, but alſo, in the bodies of their Prieſts; which their Authors confeſſe, even out of Confeſſion.

Con-

Confeſſion, as they uſe it, is an optick inſtrument, through which, they looke neerely upon the ſoule; that according to that ſight, they may governe. And therefore, it is one of the private rules amongſt the Jeſuits; that in all their conſultations, (which are many) the Bell having rung them together, the Ghoſtly Father eſpecially, ſhall be preſent, and his counſell moſt obſerved. And although the Generals of their Orders, checked by the Popes, have given publike commands to the contrary: yet they are all but a face, and a flouriſh. Confeſſion, thought a Sacrament, is to many, the bane of perfection: For, leaning heavie upon the pretended ſtrength, and efficacie of the abſolution, they bate much of the ſorrow, which is the principall part of true repentance.

The Proteſtants keepe one day in the weeke holy, in obedience to the Commandement, given with a *Memento*; *Remember the Sabbath day to keepe it holy*; and other ſpeciall dayes, according to an appointment, ſquared by the rule of the ancient Church. *Exod.* 20. 8.

The Papiſts have many Holy-dayes, and yet doe not ſeriouſly obſerve the Sabbath, inſomuch, that the Jeſuits boaſt, their Founder to have complained much of Sabbath-breaking.

breaking. A Councell held under *Guntranus* complaines too: *Videmus populum Christianum temerario more diem Dominicum contemptui tradere*; we see the silly people, animated with a rash custome, contemne the Lords day. First keepe the Commandement; and then, let your devotion stretch as God shall enable it. In this point, they are like themselves, when they say their prayers; For, let my Reader imagine, that he seeth two persons on their knees, praying: The one speaketh distinctly, and lifteth up his eyes, hands, heart, and voice together; and in a fit time maketh an end: The other looketh here and there, and runneth with his tongue and lips so fast, that apprehension cannot over-take him; talketh with any man, and then againe, runneth away with his lips; but stayeth long in his prayer. Which now of these prayers is most acceptable to the Divine will?

Concil. sub Guntrano.

The Spaniards have a form of salutation which is alwayes used as a prologue to their discourses; and it is ever the same, both in words and forme; and it consisteth of severall sentences, one answering to another. And it is pretty matter of mirth, to heare how they runne it over: Even so the Papists deale with their Latin prayers, when they recite (as the terme is) so many *Pater-nosters*, and

and ſo many *Ave-Maries*. And theſe Latin prayers were but an earthly invention of man, with a politicke purpoſe, to keepe all Churches in Union with the Latin Church, and in ſubjection to it. I pity the poore Nuns, that ſpend more then halfe their time of waking in running over, what they underſtand not. And I have ſome pitie for the Engliſh Papiſts, who are taught, that it is an act of greater merit, to pray in Latin, though not underſtood, then in Engliſh: becauſe it hath more of obedience, and greater affinity, and is more coincident with Church-ſervice. The Proteſtants quarrell about ceremonies. But the Popiſh Prieſts, in my knowledge, have oppoſed one another, in ſuch a tumultuous manner, that they drew on both ſides, great perſons, and whole States into their faction; once againe verifying that of *Pliny*; *Montes duo inter ſe concurrerunt crepitu maximo, aſſultantes, recedenteſque inter eos, flamma fumoque in cœlum exeunte*, two great Mountaines ran violently one againſt another, ſmoke and fire riſing up towards Heaven, with a great noiſe. The Pope ſuffers them to caſt away themſelves, and their deare time, upon diſcourſes that hang like rotten carcaſſes upon a Gibbet, which every ſmall winde bereaves of a limbe or two. Becauſe the Pſalmiſt ſingeth

Plin. 2. c. 83 Nat. Hiſt.

of

of the holy City Jeruſalem, *Her foundation is in the holy Mountains*; the Virgin *Mary* is holy in the foundation, and conſequently, free from originall ſin. Thus the Jeſuits. But the Dominicans fight likewiſe with Scripture. *Non ſurrexit* (ſay they) *major Johanne Baptiſta.* There roſe not a greater then *John* the *Bapt.* To wch the Jeſuits anſwer merrily; Indeed, there roſe not a greater then he; but he was not as great as the Virgin, becauſe ſhe had never fallen, and therefore could not riſe. If I could part the fray, they ſhould let goe this vanity of vanities, and preach Chriſt crucified, a little more. *Pſal.* 87. 1.

A plaine Monke ſaid, and I was his Auditour; that he would never beleeve the words, cited out of the Fathers by the Jeſuits, except he had them in the Fathers: becauſe the Jeſuits are ſuch knowne corrupters of good things. And *corruptio optimi, peſſima*, the corruption of the beſt things, is the worſt of corruptions.

Certaine papers of an old Monk, came to my hands here in *England*; out of which, amongſt others, I tooke this note.

Diſſentiones inter Jeſuitas, &
1 *Incarceratos in caſtro Wisbicenſi.*
2 *D. Paget, alioſque nobiles Anglos, in Belgio.*
3 *Sacerdotes appellantes.*
4 *Milites Anglos in Belgio.*

5 Bene-

5 *Benedictinos in Belgio.*

6 *Alumnos Seminariorum Romæ, & alibi*: He meanes *Valladolid* for another place.

7 *Moniales Gravelingæ, Bruxellæ, & cæt.*

I have given it, as I found it, and so I leave it.

The Protestants proceed humbly in the preaching of the Gospel, without paint, or fallacie.

The Papists ground much upon miracles, and yet confesse the world hath beene much deluded by them. I have beene resident, the space of eight yeares, a quarter of my age, in their chiefest, and most eminent Cities, and places of abode; and yet, was never present at the working of a Miracle. Besides, the working of Miracles, is not an undeceivable signe of the true Faith. God hath wrought Miracles by an Heretick Bishop: yea, by the old Romans; for example, in the defence of the innocent; or, to give waight, and authority to a close, and covered truth. What if I should grant, that the Papists may worke Miracles, in the proofe of the doctrine, which teacheth a Trinity of persons in the God-head; the Incarnation of Christ; the redemption of the world, by the shedding of his bloud? But I will not bee so liberall. Yet, God hath wrought Miracles by wicked

ked and unbeleeving people, though not to ſanctifie their wickedneſſe, and countenance their unbeliefe.

The famous Epiſtle of *Gregory* the great, to *Auſtin*, the Apoſtle of *England*, will eaſily fix, and faſten this point. And long before his dayes, Saint *Juſtine* the Martyr, was of the ſame minde; *Licet* (ſaith he) *hæretici miracula faciant, hoc tamen non confirmat hæreticos in errore, quia miraculorum effectio non ſemper eſt pietatis ſignum, & demonſtratio, ut Dominus oſtendit cum ei dicunt, Domine nonne in nomine tuo prophetavimus?* Although Hereticks worke Miracles, this notwithſtanding doth not confirme them in their errour, becauſe the working of Miracles is not alwayes an infallible demonſtration of piety, as Chriſt ſheweth, when they ſay to him, *Lord, have we not in thy name Prophecied, caſt out Devils?* The Papiſts have the name of good, and recollected people. I can paſſe my judgement, not upon the hearts, but upon the lives of three Families, which I ſaw. One of which was wholly taken up with ſporting, gaming, hunting, revelling. The Maſters of the other were Spaniards in all their diſcourſes, rather then Engliſhmen; which I was ſorry to heare: And one of them, frequented our Churches with his body, but not with his heart: otherwiſe,

Greg. ep. ad Aug. S. Juſt.

otherwiſe, they were morall men. But *Origen* ſpeakes as if he knew them: *Multo nocentior eſt hæreticus bonæ vitæ, & plus in doctrina ſua habet authoritatis, eo qui doctrinam converſatione maculat*: An Heretick of a good life, is much more hurtfull, and bringeth more authority to his doctrine, then he that ſpotteth his doctrine with his life. And afterwards, *Idcirco ſollicite cavemus hæreticos, qui converſationis optimæ ſunt, quorum forte vitam non tam Deus, quam Diabolus inſtruxit*: Therefore, let us take diligent heed of Hereticks, who are of a refined converſation, whoſe lives perhaps, not God, but the Devill hath ordered. Their very orders of Religions are even frivolous in many points of their Inſtitutions: For, if they fore-ſee a ſinne in the exerciſe of obedience, they may not queſtion the ſufficiencie of the command. And both they and their Prieſts may with more leave, and a leſſe breach of Law, commit Fornication, or Adultery, or Sodomy, or beaſtiality, a thouſand times over, then marry; although Gods Law was antecedent to their vow of chaſtity, and is of more validity; yea, though we ſhould grant their vow, as the vow to be ratified (with ſome limitation) by another Law of God, becauſe the matter of the vow, is of greater perfection. It came

came from the Monke of *Doway*, that not long agoe, it was a cuſtome in *Biſcay*, a Province of *Spaine*, and obſerved with all exactneſſe of diligence; that every man, having married a wife, ſent her the firſt night to the Prieſt of the Pariſh. And that theſe different Orders of Religion, did not take their beginning from the ſpeciall inſpiration of God; I will manifeſtly prove out of their owne Canons.

The Councell of *Lateran*, celebrated in the dayes of of Pope *Innocentius* the third, hath this Canon, *Ne nimia Religionum diverſitas gravem in Eccleſia Dei confuſionem inducat, firmiter prohibemus, ne quis de cætero novam Religionem inveniat: Sed quicunque voluerit ad Religionem converti, unam de approbatis aſſumat*: Leſt the diverſity of Religions ſhould trouble all, and raiſe a confuſion in the Church of of God; we firmely forbid any man hereafter to invent a new Religion: but whoſoever will be turned to Religion, let him apply himſelfe to one of thoſe, which are already approved. *Concil. Later.*

Marke the phraſe of theſe *Lateran* Biſhops, invent a new Religion; and I ſuppoſe, they would not put limits to the Spirit of God: and for the confuſion here mentioned, it is as plaine to be ſeene, as

the Church of *Rome*; for in diſſention, is the deſtruction of love, and order; and conſequently confuſion. And what true learning can the world expect from theſe people? who cannot ſpeake, or write the ſincere meaning of their minds; becauſe their tongues, and pens are confined to the ſeverall opinions of their orders. Armed with theſe grounds, I tooke up a good, and maſculine reſolution; and letting fall Popery, made a confeſſion of Faith, againſt which, the gates of Hell can never prevaile: in the words, and manner following.

CHAP. XVI.

* I Beleeve, that the Church of *England*, comparing the weake, and decayed eſtate of the Roman Church, in the beginning of this latter age; with the ſtrong and flouriſhing condition of the Primitive times, ſome hundreds of yeares after Chriſt; and finding the Church of *Rome*, with relation to thoſe times, ſo unlike the Church of *Rome*, and ſo contrary to it ſelfe, had good reaſon to truſt the ſoules, and eternity of her faithfull people; rather with the old purity of the younger times, neere Chriſt *the ancient of dayes*; then with the new beliefe

beleefe of these old and dangerous times. It being confessed, and all Histories, as if they had beene written with the same pen testifying, that in those golden times, the name of Pope was not heard of. The Bishop of *Rome*, was indeed, esteemed a Bishop, a Patriarch; and there was a full point. All the supremacie he could possibly then claime, rested in his being a supreme Patriarch. Which supremacie gave him the first place, allowed him to give the first sentence, and there he stuck. And how little the Councell of *Nice*, of *Constantinople*, and all the Grecian Councels, favoured the Latin Church, and their Patriarch, the Bishop of *Rome*, he that can read, and understand, may be a witnesse. And, to consider the just ordering of Church-imployments: *Constantine* the first Christian Emperour, (if I may title him so, without prejudice to *Philip*) *de sacerdotum sententia*, saith *Rossinus*, advised by certaine Bishops, called the Councell of *Nice*. And he cannot be said, as *Bellarmine* answereth, to have executed the Popes commandement. For, the Author seemeth not in his relation, to have thought of the Bishop of *Rome*: unlesse you will urge, he thought of him in a confused manner, as being in the number of Bishops. Behold here, the

Ruff. Eccl. Hist. l. 1. c. 1.

great height of Princely, and temporall authority. *Edesius*, and *Frumentius*, labouring to reconcile a great Kingdome of *India* to Christ; dealt their affaires with *Athanasius*, Bishop of *Alexandria*; they had not learned the duty of repairing to *Rome*. Observe the indifferencie of Episcopall, and Spirituall power. And againe, it being most certaine, that in those cleane and holy times, the Sacrament of the Eucharist was not adored, and consequently, not beleeved to be God: and was freely delivered in both kindes to the people. And I wonder that the strange inconveniencies, which the niceneſſe, and curiosity of *Rome* pretendeth, were not perceived by the cleare eyes of the holy Prelates in those dayes: who little dreaming of a reall presence, little thought waking, that the administration of the Sacrament in one kinde, gave the things signified by both kindes; the body and bloud; and was therefore, sufficient to spirituall nourishment. And moreover, it appearing plainely, in all the old Monuments of Records; that the Scripture was then read, not to the eares, but through the eares, to the hearts of people, in a knowne language. So that when the supremacie of the Pope beganne to take place, then onely his language began to be supreme, as well as he.

Ruff. *Eccl. Hist. l.* 1. *c.* 9

More

More a great deale may be ſaid, but I have not time to ſay it at this time.

Indeed, and indeed, the Church of *Rome* in my thoughts, is rather the carcaſſe of a Church, then the Church animated with the holy Ghoſt: and is like the ruines of a City, burnt or decayed: by which we may perceive, there hath beene a City. Her people may ſay, *Fuimus Troes*, we have been the beautifull Church of Chriſt. It can doe no harme, if it be knowne; that three dayes before I preached my firſt Sermon; by which I declared my recantation; certaine Papiſts, very neere to me in familiarity, came to my lodging; and deſiring to dine with me, furniſhed the table with proviſion of their owne buying. But ſome houres after, there roſe ſuch a tumult and combuſtion in my body, that I was forced to take my bed; and keep it; and yet, leave it every halfe houre; that for three dayes, I ſlept, if at all, but very little: And when I came to the Pulpit, I was more like the wrack of poyſon, then a living body. And yet, God carried me through that good work, with great power.

THE FIFTH BOOKE.

CHAP. I.

HAving thus boldly behaved my ſelfe in the open Field, the Popiſh Prieſts, and Papiſts; beganne to let their tongues goe at me with all their power.

Potiphars wife threw ſlanders after *Joſeph*, flying from her. The Dragon caſt rivers of water out of his mouth; thinking to drowne the Woman with her childe, that had eſcaped to the Wilderneſſe. The Crocodiles are ſaid to beate themſelves, when they have loſt their prey. Let the Crocodile correct [illegible] but let him ſpare me. Plutarch.

Here I muſt adverti[illegible] my Reader, and

before the advertiſement, I will conſider, that my Creatour, my Redeemer, and my Judge, is preſent with me, and obſerves how I manage my Pen. The Popiſh Religion, in the continuance of it, ſtands upon theſe two maine props, as upon two mighty Pillars.

Firſt, the ſpreading, and dilating of their praiſes, who fight under their Banner.

Secondly, the vilifying, and debaſing of thoſe, who take armes againſt them. And it is to me a certainty, that the world lies drown'd in the bottome of theſe twe great flouds; and is utterly ignorant, what perſons have beene able, and good; what otherwiſe, for theſe many ages. Their end is: The hearts of people, prepoſſeſſed with evill rumours, will be ſo filled with them; that the doctrine of him, upon whom the rumours attend, ſhall either have no place, or a very poore one: And ſuch a perſon, or the good in him, ſhall ever be looked upon, through the rumour; which like a falſe Glaſſe, ſhall make a ſtrange creature of him. It is with the Popiſh Prieſts amongſt themſelves, that knowing one another ſo well, they know [illegible] to inſtill a beliefe into one another, of what they ſay. I will give onely a ſoft touch or two; becauſe they

are

are very ſore in this part. The Jeſuits had a Scholler, when I was their Scholler, marked for a Jeſuit; and they voiced of him, that every word which came from him in his exerciſes, was worthy to be written in gold. They had another Scholler whoſe thoughts were not with the Jeſuits, and he being gone, they gave out a rumour, that he was in opinion an *Adamite*; and held, that we ought (and might with leſſe danger of ſinning) to conforme our ſelves, in the matter of apparell, to *Adam* and *Eve* before their fall. The man branded with this rumour, is now a Prieſt, and a Priſoner in *England*; but a plaine one: and as free from any ſuch imagination, as the beſt of us all. If they be thus miſchievous at their owne home; what ſhall become of me, that have another home; ſet up, in oppoſition to their home? Where true Faith is the Miſtreſſe, Chriſtian ſimplicity is ever a waiter: But falſhood is weake, and alwayes wanting; and as ſhe is falſe, ſo are all her attendants; and all her wayes. The Schollers in the Seminaries, beleeve nothing of the ſame ranke, more truely, then that Maſter *Fox*, who wrote the Martyrologe, was of ſo weake a braine, that hee thought his head was an Vrinall; and if it touched a thing of a hard ſubſtance, it would

would breake. Is not this a pretty way to transforme people into a belief, that all the doctrine and history, which came out of that head, was no better then Urinall proofe? A person of worth, and great vertue amongst the Protestants, wrote against them: And if I have eares, they reported he was tooke in the base act of Fornication with a poore Blackamore drudge: They would not grant him the honour to have dealt with a Woman of his owne skinne. Was not this a deepe way to perswade, that his booke was begot betwixt him, and the Devill! I heard the man named, who wrote the booke in the name of Bishop King on his death-bed. The Bishop was abused: And yet the Church of *Rome* cannot blush.

But I cannot stay upon this Dung-hill; because I see more foule way, in my way concerning my selfe.

CHAP. II.

THey reported so basely of me, in the matter of my departure from them, and from the place of my residence in the Countrey: that I was forced to repaire to the Master of the house, for a testimony under

blow

der his hand, of my religious demeanour; who being a direct man in his way, gave it me in ample manner; and freed me both from the ſinne, and the ſuſpition of it on his part. And I can make it evident to any middle, and indifferent perſon, that I could not have proceeded otherwiſe, either in reaſon, or juſtice, or prudence; all circumſtances conſidered; and my knowledge of the preſent condition of things: And yet, they have not feared to report a moſt execrable falſhood: that the Maſter of the houſe tooke me in bed with his wife; and vehemently proteſted, that if I had not beene a ſacred perſon, a Prieſt, hee would have killed me. And that the matter might ſeeme more colourable, they imployed a Miniſter of the ſame Countrey, a friend of theirs, and a wilde one; and a man of all companies, to make it his pot-diſcourſe: who in this, was not Chriſts Miniſter, but theirs, and the Devils. How much hath poore *England* ſuffered, and how long groaned under ſuch Miniſters, divided in their owne hearts, and torne betwixt Papiſts, and Proteſtants: neither altogether faithfull to one, nor wholly true to the other. Albeit I am ſure, that as in all great workes; ſo eſpecially in the ſervice of God, the heart muſt be united in it ſelfe, that it

may

may be more ſtrong in its motion.

But to turn upon the report: I may uſe extraordinary words, becauſe I am extraordinarily charged: As I ſhall ever deſire to partake, either of the promiſes of the Goſpel, or of the merits of Jeſus Chriſt, no ſuch thing, nor yet any ſhadow of it, was true. And in my conſcience, I cannot taxe the Gentlewoman with any thing, but fondneſſe, and indiſcretion; to which, the ſexe is very prone; and which ſhee hath practiſed upon more then my ſelfe. Witneſſe the witneſſes of our converſation, which either were of the houſe, or of their Tenants. Thinke now, into what troubled ſtreames he throwes himſelfe, that kicks off *Rome*, and twines with the Church of *England*. If he be not ſupported with ſtrong hands, both inwardly, and outwardly; in truth, in truth, he floats upon a very cold, and comfortleſſe condition. What then, when his owne Brethren make him the jeſt and contempt of men, halfe metamorphoſed into beaſts? But this was little to what came after. It was proclaimed with a generall cry, that I was madde; and that I, and my wits had beene parted this many a yeare. But O my Father of Heaven, I thank thee, I have them ſtill: and my joy is, that as they were in thy gift, ſo they are in thy keeping

keeping. If they anſwer: theſe were the noiſes of common people; and rumours are no ſooner hatched, but they have long feathered wings. What ſay they to the Scotch Prieſt in *Holborne*, who reported to certaine Proteſtants, that I was runne away with the mans wife, in whoſe houſe I lodged: And they doubting of it; doe yee thinke, (ſaid he) that I know it not, who lodge very neere to him? This rumour was diſcovered in the mouth, where it was firſt borne. Having preached in Saint *Clements* Church, I was no ſooner out of the Pulpit, but the Reader deſired me to ſatisfie him in one particular; and related, that he had ſpoke a day or two before, with an honeſt, and moderate Papiſt; who aſſured him, that in the beginning of the weeke, I had raviſhed a maid; and ſuch a Juſtice, naming a Gentleman in *Holborne*, had ſent me to *Newgate*. And they were as buſie in the Countrey. For, a Countrey-Papiſt came to my lodging, enjoyned by his friends, to ſee me: Truely (ſaid he) it is credibly reported, and beleeved in the Countrey, that you are dead, having cut your throat. O *Rome*, canſt thou maintaine thy greatneſſe by no better meanes? Then, thou art a wretched *Rome* indeed, and bleſſed be the houre in which I left thee. And

lately

lately, when by reason of some words in my Parish, vomitted out of the black mouth of a Popish servant, in the dishonour, both of me, and our Religion. I wrote to his Master, desiring that my Parishioners might not be stirred in their service of God, or averted from their allegiance to the King: inserting these words concerning my selfe. *Set aside the sweete name of Christ, I would rather choose to be a Turke then a Papist.* I discerned no change in the working of my letter, but only, that I was defamed through the Countrey, and proposed as one that had more inclination to Turcisme, then to Christianity in them; that part which qualified the proposition, *set aside the sweet name of Christ*, being wholly concealed, and set aside in the report and my intention evacuated. The occasion of my inserting that clause was, because the Popish servant had said, he was sure that I would quickly bee theirs againe, which is alwayes a great part of their plea, when the man that commeth from them, is circumspect in his life. I see, that where one notorious abomination dwels, all other sinnes are neighbours.

This my letter was shewed by the Papists, to one of my owne cloth, and profession. But one, whom the Papists have bought and seal'd their speciall friend by speciall

benefits,

benefits, and entertainments. He ſpeaking as affection prompted him, not as Religion: ſo farre helped them on, both in their opinions, and in their depreſſion of me, that he perſwaded them, the propoſition which they had choſe for the inſtrument of their abuſes, *Set aſide the ſweete name of Chriſt, I had rather be a Turke then a Papiſt*, to be no other thing, but elegant nonſenſe. His reaſons were, as I received them from his owne mouth: Firſt, becauſe the ſweete name of Chriſt could not be ſet aſide. Secondly, becauſe the propoſition being reſolved into the ſenſe of it, if it hath any, is this: *Set aſide the ſweete name of Chriſt, I had rather be a Turke then a Chriſtian.* I reply: This is the diſcourſe of fleſh and bloud, or rather, of hunger and thirſt, and wanton appetite. Were there the greateſt of all connexions betwixt the name of Chriſt, and the Popiſh Religion, I might borrow of the Philoſophers, an hypothetical, and imaginary ſeparation, *per impoſſibile*. But, my meaning in the inwards, is, I doe not conceive, there is any mighty buſineſſe of Chriſt amongſt the Papiſts, but his name; and that whereſoever hee is a ſweete name, and a name without a thing, will eaſily be removed by an *Intellectuum*. And therefore it will ſtand as cloſe, as this mans

tongue

tongue does to the Papists, *Set aside the sweete name of Christ, I had rather bee a Turke then a Papist.* And his second reason is most injurious to his owe Religion, I meane the Religion which he professeth; For it comes with a long taile, and implies, that nothing is signified by the word Papist, but Christian, they being *termini convertibiles*: and that every tenent of Popery, is Christian, and derived from Christ. But, the wonder is, that I am forced to defend my propositions, and assertions, by which I disclaime Popery, against a Brother. The Father of Heaven, in his Sonne Jesus Christ blesse, and continue the Parliaments of *England*, or many a faire birth-right will be sold for a messe of Pottage. Two things I have learn'd, and experience was my Schoole-mistresse, speaking to me from the lives of others: The first is, that to divide and rent our selves betwixt two Religions, is the neerest path to Atheisme. And the second, that men so rent & divided, are company-keepers, lovers of pleasure, hunters, gamsters, *& cæt.* And by such, I shall joyfully be resisted, having so good an assurance, that I fight Gods battels.

And that the Papists may rise as high as scandall can mount, they have spread into the world, that I have tooke one of their

Priests

Prieſts, by whoſe hands God hath beene very kinde to me. To this, I thus anſwer: Firſt, that my obligation to my Prince, the State, and the Parliament, being the repreſentative body of the whole Kingdome, doth binde me farre more ſtrictly, then the private kindneſſes betwixt friend and friend. Secondly, as I deſire to be waſhed with the bloud of Chriſt, I had no hand in the taking of that perſon, nor knowledge of it. The man I tooke, was one from whom I was utterly diſintereſſed; a ſcandalous perſon, a ſcandall-raiſer, and one by whoſe practiſes I am as ſicke to the Popiſh Religion, as I would bee dead to its ſinnes. The other my *quondam* friend, I could have taxed in a fit place of this book, for his wily dealings with a maid, ſaid to be poſſeſſed with a Devill; and related, that the Devill lurking in a lump of her fleſh, would runne from part to part, and could not endure to be touched with his fingers, uſed in the touch of the conſecrated Hoſt. But I ſpared my friend.

I could be copious, if I ſhould not bee tedious, in theſe relations. Old wives tales are odious: And Saint *Gregory Nazianzen* taxeth *Julian* the Apoſtata, for blowing the coales at the Devils Altar, with old women. How their wiſedome is confounded!

It is vainely done of the Pelican, that ſeeing her neſt fired by Shepheards, commeth in all haſte, and thinking to redeeme her young from the danger; by the waving of her wings; bloweth the fire, and encreaſeth the flame: and at laſt, applying her whole body, loſeth her wings, the ſafety of her body.

And theſe reports are in effect, the ſame: The flame of my devotion towards the Church of *England*, is increaſed; and they loſe their wings, and themſelves in the fire: when doubtles, they thought to ſcape away (like the Fiſh) in the black inke, they caſt round about them, upon their brother. O theſe reports! They goe, as *Demoſthenes* ſaies of the waves in the Sea, one confuſedly tumbling over the back of another, without any ſtop, or intermiſſion. And he that flyeth from *Babylon*, is like one of the Martyrs in the Primitive Church Church, tormented in a brazen Bull. The bellowing, and roaring that you heare, is, in the thing it ſelfe, the voice of the Martyr; but much altered by paſſing through the wide throate of the brazen Bull. The torments of *Marcus Arathuſius*, were ſtrange ones; deſcribed by Saint *Gregory Nazianzen*. The venerable old man was drawn through the kennels, & through all ſorts of unclean places.

S. Greg. Naz. *orat.* 3 *in* Julian.

He

He was hung up by the armes, and toſſed from ſide to ſide, where the boyes ſtood with Pen-kifes, to receive his naked body. He was drawne up in a basket, in the heate of a burning day, and all ſpread with hony, to gather a meeting of Bees upon his body. But he was happy: And happy were the Martyrs, who prayed, and meditated, walking upon hot fiery coales, as upon Roſes. I complained to one of them, of theſe ſcandals. And it was anſwer'd, that I might be called an Adulterer, a Raviſher, and the like; becauſe I had defiled the Spouſe of Chriſt, and turned to a Harlot. But why then is the crime delivered without the comment?

Some dayes after the publication of my cloſing with the Church of *England*, a Popiſh Prieſt came to me, having in his company, one habited like an Engliſh Miniſter: and the maine point of his buſineſſe broke out in theſe words: See how God provides for his Church; you have left us, and here is one comming to us from that, for the love of which, you forſooke us. And thus ſpeaking, he pointed to the Miniſter. The Gentleman is now beneficed with us, and therefore you ſhall not know his name, though you are acquainted with his fault, becauſe God hath hid many of my faults

from thoſe that know my name. Yet I like not, that he ſo much ſavoureth of the Popiſh practiſe, as to ſtigmatize me with the brand of inſufficiencie in matter of learning, whereſoever he commeth. For, if he were come quite home to us, hee would be *one heart and ſoule* with me: and draw the practiſe of his life more neare to his parts, both of nature and learning: in both which, whatſoever I am, he is not unable: though both he and the Prieſt were of a moſt horrid life.

Let Men and Angels heare me: If any member of the Church of *Rome*, or *England*, can make it plaine to the reaſon of competent and fit Judges; that from the day wherein I firſt gave my necke into the yoke of the Papiſts, to this houre; I have committed any ſcandalous action, ſcandalous in the judgement of the Church of *England*: and moreover, have not lived a wary, ſober, and recluſe life: I will reſtore againe, the little I have received from the Church of *England*; and begge my bread, all the dayes of my life. Let them goe to my lodging-places in the City, and to my Pariſh in the Countrey (they are well knowne) and when they come home againe, convince me either of immodeſty, intemperancie, idleneſſe, or other ſuch crime; and I will turne

begger

begger in the very day of my conviction. And yet I know, that the Church of *Rome* will ſet mee out, (and Reader, remember my Prophecie) in the forme of a fooliſh, madde, ignorant, ſhallow, and odiouſly wicked creature. And I am all this, but they know it not. And even now, I play the foole; for, in the defence of my ſelfe, I commend my ſelfe. But I truſt, my intention is rather to defend the honour of the Church, from which, I did once cut my ſelfe, and to which, God hath joyned mee againe. I have heard it ſpoke in the corners of their Colledges; that they preſently write the lives of perſons, who revolt from them; and put them, and their actions in a ſtrange habit. I ſhall be joyfull to reade my life; that I may weepe for my ſinnes, and bleſſe God for my deliverances; but if it be not written truely, he will write it, that beſt knowes it. If they come with falſhoods, I ſhall more and more deteſt them, and their Religion; and beleeve, that all their good purpoſes in the ſervice of God, are but Velleities, Wils, and no Wils; Wils which would, but will not. I deſire peace, if it may be granted, with good conditions. I was bound to ſatisfie good people, and ſtop the mouths of the evill. To many hath beene denied the uſe of a ſword;

but no man ever was prohibited to uſe a buckler; becauſe a buckler is ordained only for defence: and in our defence we kill; and yet are not thought to commit murder.

CHAP. III.

GOD hath brought me home with a mighty hand. Had I ſailed from *Rome* one day ſooner, as my purpoſe was; I had certainely beene carried away by the Turkiſh Gallyes; which ſwept away all they met the day before I paſſed. I was dangerouſly ſicke in my journey towards *England*, at *Ligorne*: but, God reſtored me. The Ship wherein I was, ranne a whole night laid all along upon one of her ſides: And another time, began to ſinke downright: I fell into the hands of theeves by the Sea-ſhore, that would have killed mee: and all in my journey towards *England*. And after all this, and much more, I am a convert to the Church of *England*, in a time which needs a man of a bold heart, and a good courage like my ſelfe: to reſiſt the craft, encroaching, and intruſion of Popery. Let a great Papiſt remember his ordinary ſaying, that he beleeved God would worke ſome great worke by me. And I have great hope

hope that the Church wilbe pleaſed to look upon me, and fixe me, where I may beſt be ſeene; and moſt be heard. I am not of their minde, that move, and ſue, and labour, in the atchievement of that, which ought to bee caſt upon them. The Lord knowes, that although the Church of *Rome* accuſeth mee of ambitious thoughts, a ſmall being in a fit place, is the top of all my wiſhes. A Councell ſaid: *Meminiſſe oportet, quia columba eſt in divinis Scripturis Eccleſia appellata, quæ non unguibus lacerat, ſed alis pie pertulit*: We ought all to remember, that the Church is ſtiled in holy Scripture, an innocent Dove for her gentleneſſe, which chides rather, then teares, and having chid, is friends again preſently, and receives with all gentleneſſe. Yet, I am bold to ſay, that it would be a noble worke, to provide for the preſent reliefe, and entertainment of Shollers, who ſhall afterwards deſert the Church of *Rome*, and cleave to us. The Church of *Rome* doth exceedingly bragge of her charity in that part; when (it is certaine) their common aime (if not their chiefe aime) is the ſtrength, and benefit of their private body; wherein they are all as one, that they may ſtand the faſter. I owe my prayers, and in a manner, my ſelfe, to many great perſonages. The Lord pay

Con. Aquiſgr. can. 134 The Councel of Aix.

Schollers

them againe what I received of them, in that money which goes in Heaven. And perſons of ordinary condition, refreſhed me above their condition. Let him, for whoſe ſake they were ſo pious, reward them: I would the Levite had beene as earneſt as the Samaritane.

CHAP. IIII.

AND being come to the Arke, I deſire not to ſettle onely upon the top of the Arke, but to come into it, and be pliable in all points. If I have committed an errour in this booke, I ſhall preſently correct it, after the leaſt whiſper of admoniſhment which may have beene eaſily committed; becauſe I have not uſed other books, borne with a deſire of haſte; but was contented with part of my owne papers: and certaine extractions out of the Popiſh Libraries. I beleeve as the Church of *England* beleeves; knowing, what ſhee beleeves.

The Greek and Latin editions have in the 8. chapter of *Geneſis*, The Crow went out and returned not. But the Engliſh agreeing with the Hebrew, hath: *And he ſent forth a Raven, which went forth to and fro, untill the waters were dried up from off the earth.*

For

For he went out, and now and then, returned to the top of the Arke, flew to and fro, as Birds are wont. And though the Dove alſo went out of the Arke; yet, becauſe ſhe could not finde cleane footing, ſhee returned: and *He put forth his hand, and took her, and pulled her in unto him into the Arke.* How ready the good old man was? Hee met her with his hand, and tooke hold of her, leſt the weary thing ſhould fall; and ſuccoured her weakneſſe with his ſtrength, and pulled her in; and did not leave her in uncertainties; but pulled her unto himſelfe. This man knew how to carry his hand in Gods Arke. But, what became of the Crow? The Crow (ſaith Saint *Auſtin*) faſtned upon the floating carcaſſes of men, beaſts, and birds; there feaſted, and delighted himſelfe (abroad, out of the Arke, and in the midſt of the troubled waters) with filth, and carrion. The Papiſts lay to our charge; that no man goeth from them to us, but with a deſire of more liberty, and licentiouſneſſe. I am certaine, that ſome have done ſo; whom the Devill hath toſſed from one extremity to another; from a roughneſſe, which God requires not; to a rudeneſſe which he hates. But, theſe have begun to be rude privately amongſt them; and then, have rather turned Atheiſts, then Proteſtants.

Proteſtants. And many have runne Saint *Auſtins* courſe, who having rejected the Manichees, and betook himſelfe to the Church of God; became a ſtout Defender of the one, and a ſtrong oppoſer of the other. God call'd me, and I heard him: he brought me, and I came: And being ſafe come, I ſhall be valiant. Though a Partridge ſteale the egges of her neighbour Partridge, hatch them, and bring them up; yet, whenſoever the young Partridge ſhall heare the call of his true mother; though he was taken from her in the egge, before hee could ſee her, or heare her, and before he was a Partridge; he will forſake his falſe mother, and her covey, and drawne by a kind of ſecret correſpondence, returne preſently to the true one. And ſo have I. I thanke the Prieſt, that offered me entertainment at *Doway*, and there, the honour to be made Doctor, if I would lay downe the Religion of *England*: But I am well here, both ſoule and body, it ſhall ſuffice me for this world, that I can be a Doctor, both here and there. *Omnia habemus in Chriſto, & omnia nobis Chriſtus*, ſaith Saint *Ambroſe*, I ſhall have all things in Chriſt, and Chriſt will bee all things to me. *Quicquid amaveris*, ſaith Saint *Auſtin*, *ille tibi erit*, he will be to thee whatſoever thou loveſt. And therefore,

S. Ambr.

S. Auguſt. *Pſal.* 39.

fore, ſhall not I runne after him, when hee cals? *O quam pauci poſt te volunt ire Domine; cum tamen pervenire ad te nemo eſt qui nolit?* O Lord, ſaith Saint *Bernard*, how few will goe after thee? And yet, there is no man but would faine come to thee. And a little after: *Non curant quærere, quem tamen deſiderant invenire: cupiunt te conſequi, ſed nolunt ſequi*: they doe not endeavour to ſeeke, whom notwithſtanding they deſire to finde: they would overtake thee; and yet, they will not follow thee. But, I will imitate Saint *Ignatius*, the Martyr, running violently through all dangers, to God. Being ſent from *Syria* to *Rome*, with tenne Souldiers, to ſecure his appearance, whom for their cruelty, he calleth tenne Leopards; in his Epiſtle to the *Romans*, which hee wrote in the way, he deſires them by any meanes, not to be an impediment to his Martyrdome: tels them, that he is *Dei frumentum*, Gods corne, and muſt be ground with the teeth of wilde beaſts, or he cannot be ſerv'd as pure manchet to the Kings table; no man ever pleaded ſo much for his life: adjoyning that noble ſpeech, *Ignis, Crux, beſtiæ, confractio oſſium, membrorum diviſio, & totius corporis contritio, & tota tormenta Diaboli in me veniant, tantum Chriſto fruar*: Let fire, the Croſſe, beaſts, breaking of bones, S. Bern. ✳

bones, diviſion of joynts, and bruiſing of the whole body; and all the torments of the Devill, fall in heaps upon me; onely, what man? onely, ſpeake: onely, let me enjoy Chriſt. This laſt note of his, was very ſweete, and raviſhing. Why, but bleſſed Saint, faire and ſoftly: know firſt what you doe. Fire will burne, and burning is intolerable; when your fleſh fries, you will tell me another tale. The paines of the Croſſe, you may beſt conceive by our Saviours Paſſion: he was wounded all over. And for Beaſts, you may ſee every day, they have teeth, and jawes, and clawes too, and are commonly hungry; and know not how to be mercifull, becauſe they want reaſon, by which, mercie is knowne to be mercie; and a Lion is not a ſociable creature; he will roare, you may heare him a great while before you can ſee him. And what is the breaking of the bones, thou mayeſt give a gueſſe, if ever thou had'ſt but one out of joynt; they will ake, when they are broken. Judge of the reſt. Theſe miſchievous things are not throughly knowne, and conceived in the ſoule, till they are throughly knowne and felt in the body. Senſe (doubtleſſe) did object all theſe difficulties to his reaſon: yet, all could not ſtay him from the Lions.

And

And that I may fore-ſtall, and prevent an occaſion of idle diſcourſe, I will take off the ſeeming edge of a colourable objection. Perhaps, it may be ſaid: that I have ſcattered a word now and then, (and even in publike) againſt thoſe, that now appeare to be the cleaner, and moſt uncorrupt part of Chriſtians: Thoſe I mean, whom injurious tongues call Puritanes. I call the world to witneſſe, and anſwer with me: that I never uſed any ſuch words, but with this qualification, and ſeaſoning of what was ſaid; that my ſtroke was not intended againſt ſuch, whom rude livers call'd Puritanes, as running contrarily to their practiſes: but againſt thoſe that ſhrouding themſelves under the ſpecious title, caſt a deepe ſcandall upon the true Iſraelites, by the corruptiõs of their owne lives. And I am no changeling, no Chamelion; For, with ſuch I never was, nor ever ſhall be friends. A little farther, I never was the Author, or the Promotor of new inventions. I went alwayes in the ſteps which I found trod before me. Although I was commanded, not to preach in the after-noone: yet I never omitted to expound the Catechiſme. I never taxed my Pariſhioners above the levell of their ordinary duties: I never vexed them with Law-ſuits. More. Although my annuall meanes is quickly

quickly counted: I never tooke of it, what hath beene taken; nor ever, what was due to me by agreement with me. And why? I am a Shepheard, to feede and preserve; not a Wolfe, to teare, and devoure. Give me leave. Did the world know, how poore my beginnings were, (I am not ashamed of them) in what small helpes I have rejoyced; when the Papists vaunted, they doubted not to live and see me begge mournfully at their dores for a morsell of bread: that my fortunes were carried on the top of the flowing and ebbing waters, two yeares, from banke to banke, before I was fixed: and then, but weakly setled in a dark nooke. Did men know, how I have beene used, abused, forced, threatned, reviled, discomforted, they would not be angry that I desired to subsist, and to preach the good Gospell of Christ. But I will not preach this doctrine till I am call'd.

CHAP. V.

AND now, I thanke the Papists, for my unconquerable resolution; growing from the grossenesse of their scandals. *Josephs* Brethren were very malicious against him; they sold him to slavery; the Scene began

beganne to bee tragicall. God came to act his part, turned the wheele; and made all this malice, and misery end in the great benefit; not onely, of the malicious, and undeserving Brethren; but of *Joseph* himselfe, his old Father, and the whole Kingdome of *Egypt*. *Judas* sold his Master, his Master, and the Master of all things, for thirty pence; the money would goe but a little way; he had an ill bargaine. When his part was done, God entred upon the Stage, and by the execrable perfidiousnesse of the Traitour *Judas*, brought about the redemption of mankinde, the salvation of the whole world; and in effect, all the shining, that is, and ever shall be made by glorious soules, and bodies in Heaven. I doe not except the soule, and body of our Mediatour, and Advocate Christ Jesus: who though he did not redeeme himselfe; because he was not in captivity; yet came to be betraied, and to redeeme his Betrayer, if he would have bin redeemed. By this law a prudent Mr. of a family turnes the rough nature of an angry Dog, to the benefit, and peace of himselfe, and his family; and a wise Physitian, the eager thirst of a bloud-thirsty horseleach, to the health of a sick person; although indeed, these unreasonable creatures of themselves, aime at nothing, but

but to ſatiate their owne wilde natures. Saint *Auſtin* ſpeaking of evill men, ſaith, *Ne igitur putes, gratis malos eſſe in hoc mundo, & nihil boni ex illis metere Deum; quia omnis malus aut ideo vivit, ut corrigatur; aut ideo vivit, ut per illum bonus exerceatur*: Doe not therefore thinke, that evill men are ſuffered to be evill in this world, for no good purpoſe; and that God reapes no benefit by them: For, every evill man, either therefore lives, that in time he may decline from evill, and incline to good; or therefore lives, that the good man may be exerciſed, and farthered in the practiſe of goodneſſe by him: otherwiſe, he ſhould no live. There is a courſe of things, within the generall courſe of this world, pertaining to the order; to which, God brings all ſtraggling chances in the laſt act of the play; which if we did examine, as they come and beget experience, we ſhould enlighten, and enrich the underſtanding with heavenly matters, exceedingly. We behold, how admirably at this day, moved by the ſinfull occaſion of Hereſie and Superſtition, the Church doth watch, and pray: and we know, that a multitude of ſoules, now crowned in Heaven, hath learned to avoid ſinne, by obſerving others puniſhed for ſinne: which could not in juſtice, have beene puniſhed, if

it

it had not beene committed: and how murderers doe open the gate of Heaven for Martyrs: and that the bloud of Martyrs hath beene the ſeed of the Church: for, if they had not died bodily, many had not lived ſpiritually. And to goe as high as may be: Good comes to God, by the worſt of evils; the good of glory by ſinne: For, to ſpeake with *Caſſiodore*: *Materia eſt gloriæ principalis, delinquentis reatus; quia niſi culparum occaſiones emergerent, locum pietas non haberet*: The guilt of a Delinquent perſon, is a principall matter, that nouriſheth glory: For, if there were no ſinne, there would be no place for the exerciſe of mercie; which ſuppoſeth miſery; which miſery, ſuppoſeth ſinne. And though I gather good from the evill of the Church of *Rome*; yet, the evill of the Church, is to me, a ſound argument againſt the Church. That rule of Chriſt, *Yee ſhall know them by their fruits*, is as true a marke, as a ſigne from Heaven. For as the Church of *Rome* was firſt known by her workes; ſo now likewiſe, ſhee is knowne by her workes: and the workes of her age, not being of the ſame birth and education, with the workes of her youth; ſhew her to bee different from her ſelfe: when workes doe alwayes anſwer in ſome proportion to Faith; and the Tree cannot

Caſſio. *Var.* 3. 46.

Mat. 7. 16.

be good, if the fruit be generally evill. And as Saint *Justine* writeth to the Grecians: S. Justin. Cohort. ad Græc. οὐ γὰρ ἐν λόγοις, ἀλλ' ἐν ἔργοις, τὰ τῆς ἀμείπτου θεοσεβείας πεφύκαμεν, the solid fruit of pious workes, gives testimony to the true Religion.

I came from the last Popish Colledge, of which I was a member, as I did from all others; fairely, and respectfully on both sides: Their testimony of me, is yet in my hands, made strong, and authenticall with their owne Seale. I will give it here, word for word.

Thomas Fitzherbertus societatis Jesu, Collegii Anglorum de urbe Rector.

OMnibus in quorum manus præsentes venerint salutem in Domino sempiternam. Fidem facimus, atque his literis attestamur, latorem præsentium, Reverendum Patrem Franciscum Dakerum, (for this was the last name by which I was knowne amongst them) *Anglum Sacerdotem esse, nec ullo impedimento Canonico prohiberi, quo minus sacrosanctum Missæ Sacrificium ubique celebrare possit. Cum vero etiam in hoc nostro Collegio sedis Apostolicæ Alumnus fuerit, & modo absolutis studiis in Angliam ad lucrandas Deo animas*

animas proficiſcatur; nos quo illum affectu nobiſcum morantem complexi ſumus, eodem diſcedentem paternæ proſequimur, & omnibus ad quos in itinere devenerit, quantum valemus in Domino commendamus. In quorum fidem, & cæt. Romæ ex Collegio Anglorum die 9. Septemb. 1635.

Thomas Fitzherbertus *manu propria.*

Thoſe, with whoſe underſtandings this will ſuite, are able to underſtand it, without a tranſlation.

The Faculties annexed by the Pope, to the exerciſe of my Prieſtly function, were theſe: I have them under their owne hands.

Ordinariæ Facultates Alumnorum Collegii Anglicani.

1. *Facultas abſolvendi ab omnibus caſibus & Cenſuris in Bulla Cænæ Domini reſervatis, in Regnis Angliæ, Scotiæ, & Hiberniæ.*

2. *Ut poſſint illis, quos reconciliaverint, dare Apoſtolicam benedictionem cum plenaria Indulgentia prima vice: Catholicis vero, congregatis ad Concionem, vel ad ſacrum in Feſtis ſolennioribus, Apoſtolicam benedictionem ſine plenaria Indulgentia.*

3. *Ut poſſint diſpenſare cum illis, qui con-*

traxerint cum tertio vel quarto gradu in foro conſcientiæ tantum.

4. *Ut poſſint commutare vota ſimplicia, exceptis votis Caſtitatis & Religionis, in aliud opus pium cum cauſa.*

5. *Ut poſſint benedicere veſtes, & alia omnia quæ pertinent ad Sacrificium, præter ea quæ requirunt Chriſma.*

6 *Ut poſſint reſtituere jus petendi debitum conjugale, quando ex aliqua cauſa omiſſum eſt.*

7 *Ut poſſint dare facultatem Catholicis legendi libros controverſiarum, a Catholicis ſcriptos, in vulgari lingua.*

8. *Quando non poſſunt ferre Breviarium, vel recitare officium ſine probabili periculo, ſuppleant aliquot Pſalmos dicendo, vel alias orationes quas ſciunt memoriter.*

9. *Si aliis Facultatibus indiguerint, vel dubia circa horum uſum occurrerint, remittant ad Reverendum Dominum Archipresbyterum Angliæ, ut illis ſatisfaciat, prout ipſi in Domino viſum fuerit: eique in omnibus obedire teneantur; quod etiam ſe facturos promittant, priuſquam hæ vel aliæ Facultates eis concedantur.*

The Grants of giving Indulgences, are either ordinary, or extraordinary. The ordinary are ordinarily knowne: the extraordinary are theſe: their Coppie is yet with me.

Formulæ

Formulæ Extraordinariæ

Indulgentiarum pro utriuſque ſexus fidelibus, qui penes ſe habuerint aliquam Coronam, Roſarium, parvam crucem, aut imaginem benedictam, & cæt.

1. VT *quicunque ſemel ſaltem in hebdomada, officium divinum ordinarium, aut Beatæ Virginis, aut Defunctorum, aut ſeptem Pſalmos Pœnitentiales, aut Graduales, aut coronam Domini, aut Beatæ Virginis, aut tertiam partem Roſarii recitare; aut Doctrinam Chriſtianam docere, aut infirmos alicujus Hoſpitalis, vel detentos in carcere viſitare, aut pauperibus Chriſti ſubvenire conſueverit: & vere pœnitens, ac confeſſus ſacerdoti ab ordinario approbato, ſanctiſſimum Euchariſtiæ ſacramentum ſumpſerit in aliquo ex diebus infraſcriptis, nempe Nativitatis Domini, Epiphaniæ, Aſcenſionis Domini, Pentecoſtes cum duobus ſequentibus, Corporis Chriſti, Nativitatis Sancti* Joan. Bapt. *Sanctorum Apoſtolorum* Petri & Pauli, *Aſſumptionis beatæ* Mariæ *ſemper Virginis, omnium ſanctorum, dedicationis propriæ Eccleſiæ, Patroni vel tituli Eccleſiæ; atque ea die pie ad Deum preces effuderit pro Hæreſium, ac ſchiſmatum exterminatione, pro fidei Catholicæ propagatione, Chriſtianorū principum concordia, atque aliis ſanctæ Matris Eccleſiæ neceſſitatibus;*

bus; in ſingulis diebus ejuſmodi plenariam omnium peccatorum Indulgentiam conſequatur.

2. *Ut quicunque in prima Dominica Quadrageſimæ, & Quadrageſimale jejunium ſalubriter celebrans, vere pœnitens & confeſſus, ſacraque communione refectus, ut ſupra oraverit, itidem Plenariam.*

3. *Ut quiſquis vere pœnitens, ac ſi potuerit, ut ſupra confeſſus, & ſacra communione refectus: alioqui ſaltem contritus, in mortis articulo nomen Jeſu ore ſi potuerit, ſin minus, corde, devote invocaverit, ſimilier plenariam.*

Let the Miniſters of *England* (thoſe I meane who dwell at home. and not in Tavernes, who burne with zeale,& not ſmoak with Tobacco,and who ſteere not towards preferment, but towards Heaven) judge, whether the man ought not to be cheriſhed, countenanced,and expoſed in the light, and frequencie of people, that hath ſhaken off with great loathing, theſe wretched abuſes, and the Patrons of them. But I poore man (for ſo is the fortune of theſe times) like him in the Comick Poet, ——*Vivus videnſque pereo*; live, and while I live, periſh; and periſh in darkneſſe, and yet, ſee my ſelfe periſh: but am not ſeene to periſh; for then, ſure I ſhould not periſh. But it cannot be thus, long. And therefore,

therefore, O all yee Schollers beyond the Seas, under whoſe profeſſion there lie ſecret thoughts of returning to the Church of *England*, be cheerefull: For, howſoever the clouds have ſhadowed me, the Sunne will ſhine out upon you. The Church of God hath ever beene ſubject to outward alterations: And you ſhall be received, and claſped round about, with the armes of true zeale, and charity. Gods children in *England*, will acknowledge his children, flying from *Babylon*. And every good ſoule will have a ſenſe of what you feele, and a ſight of what you want, before you can name it. They that are great, ſhall be the greateſt in godlineſſe, and in all their greatneſſe, ſhall thinke themſelves as little as you. And the golden age will come againe. And therefore, once more I ſay it, be of good comfort. And for me, I hope I ſhall now ſing with the Prophet, *I will not dye, but live, and declare the workes of the Lord.*

CHAP. VI.

O What a ſweetneſſe of heart it was to me, when I firſt entred into the Proteſtant Churches, after my converſion, to heare the people anſwer, and ſee them liſ-

ſen in divine Service? O the poore Countrey people amongſt the Papiſts! who not underſtanding their Service, and ſeldome hearing Sermons; live more like beaſts, then men: I have ſeene of the Galiegos, and heard of ſome Countrey people in *Italy*, who (they confeſſed) did not much differ from beaſts, but in the outward ſhape. And the caſe of all people in *Rome*, is to be lamented; whoſe ordinary phraſe is; Come, let us goe and heare Muſick, and the Cardinals boyes ſing, at ſuch a Church. This is to pleaſe the ſenſe, not God. I ſaw ſuch a repreſentation of Hell and Heaven, in a Cardinals Palace; and the parts of Saints and Devils ſo performed with ſinging and Muſicke; and the ſoules in ſo great a number, comming out of the world, into Purgatory; that it was wonderfull.

Shewes of this nature are often ſeene in their Churches. *Ariſtotle* ſayes well: *Omnis cognitio noſtra a ſenſu initium habet*; All the knowledge we gather from below, begins at the ſenſe. And theſe Scribes and Phariſees, doe foole the ſenſes of their people exceedingly.

I have an old manuſcript, wrought excellently with gold, and painting: In which booke there is a prayer with this inſcription: *Oratio venerabilis Bedæ Presbyteri de*

de ſeptem verbis Chriſti in cruce pendentis: quam orationem quicunque quotidie devote dixerit, nec Diabolus, nec malus homo ei nocere poterit: nec ſine confeſſione morietur: & per tringinta dies ante obitum ſuum, videbit glorioſam Virginem Mariam, in auxilium ſibi præparatam. The prayer of venerable *Bede*, Prieſt, of the ſeven words, or ſpeeches of Chriſt, hanging upon the Croſſe: which prayer, whoſoever ſhall ſay devoutly every day upon his knees; neither the Devill, nor any evill man ſhall ever hurt him; neither ſhall he die without confeſſion; and three hundred dayes before his death, hee ſhall ſee the glorious Virgin *Mary* in a readineſſe to ſuccour him. At the Buſſe in *Holland*, in the Church of S. *Peter*; they have pictured a Biſhop in a glaſſe-window. On one ſide of him, hangs Chriſt upon the Croſſe, with his wounds bleeding: On the other ſide ſtands the Virgin *Mary*, with her breaſts running. The Biſhop in the middle, is made with a divided countenance; and theſe words are drawne in a long roll, from his mouth: *quo me vertam neſcio*, I know not, to which of theſe two, to turne my ſelfe; either to the bloud of Chriſt, or to the milke of the Virgin *Mary*. And was not this an ignorant Biſhop? and was his flock like to thrive?

They

They lead their people ſtrangely by the eares alſo: They ſend letters very commonly to their Colledges, which are read in the Refectories, and recreations, as their letters of newes are; and wherein paſſages are farre otherwiſe related, then they were done.

When I was a Spaniard, a Prieſt having beene put to death in *England*, there came preſently a relation, that the quarters of the Prieſt, being brought to the Judges houſe, he commanded them to be laid by a hanch or two of Veniſon, (which by chance had beene then preſented to him) and moſt unhumanely compared the one with the other; jeſting, and ſcoffing at them. The Engliſh Jeſuits have beat the Spaniards into ſuch a ſtupidity, by perſwaſion; that they ſcarce either ſee them, or the Schollers, even in the ſtreets; but they run to them, and kiſſe their garments; thinking they will all very ſuddenly be Martyrs. And ſomtimes they runne upon confeſſed ſinnes; that they may pleaſe, and flatter the ſenſes of people. *Michael Angelo*, a Painter of *Rome*, having enticed a young man into his houſe, under the ſmooth pretence of drawing a picture by the ſight of him: bound him to a great woodden Croſſe, and having ſtabbed him to the heart with a Pen-knife, in imitation of *Parrhaſius* that had tortured an old captive

in

in the like cauſe; drew Chriſt hanging, and dying upō the Croſſe, after his reſemblance, & yet eſcaped without puniſhment. And this picture, becauſe it ſets forth Chriſt dying, as if the picture it ſelfe were dying, and with a ſhew of motion in every part; and becauſe it gives the death of Chriſt to the life; is had in great veneration amongſt them.

And that their Churches may not want ſingers, they take ſomewhat from their children in their cradles; which, if many of their Prieſts did miſſe, they would not be ſo much miſchievous: neither ſhould I, and others, have had ground to ſuſpect the young Engliſh Jeſuits in their Colledges, that are ſo full of ſport, and play with the faireſt amongſt the boyes. One example in a kinde, will ſuffice: it hath beene often in the mouth of an Engliſh Monk; that he hath wrought more converſions of ours to their way, in Tavernes, then ever any of his Order hath done, with all their obſervances of times, and places. But he more loves Tavernes and Women, then ſoules; or the tongues of his fellow-Monks are not true to him. Surely, this Monk deſerves not to be kneel'd to, when he is firſt ſeene, for a bleſſing: as the Papiſts of *England* are wont to behave themſelves towards their Prieſts. He will give a curſe rather, by drawing

ing his humble ſuppliants, if men, to the Taverne, if women, to his chamber.

It is no hard matter to varniſh over theſe abuſes. Reader be carefull, Arts are wondrous things; they will make new things, change old things, doe all things. If you be not very wiſe, and wary, they will deceive you, with excuſes, gloſſes, pretences, profeſſions, expreſſions, accuſations. And he that ſuffers himſelfe to be deceiv'd by another, is his foole. O how eaſie it is, with a word, a geſture, a countenance, to make men ridiculous!

It is not poſſible to write, but many things will lie faire to the ſtroke of a troubled, and carping diſpoſition. Their way is known, they joyn their heads, hearts, pains, and pens together. Some Index-men looke into Authors, ſome invent the matter. What pertaines to ſeverall Sciences, is diſtributed to ſeverall Maſters of thoſe Sciences. One diſpoſeth the matter; another cloaths it in language. On my part there are but two; I, and my ſelfe: and one of theſe two, knowes no more then the other. They know me, and the ſecrets of my life: their Authours, and their perſonall faults ſhall eſcape my knowledge. Thus indeed, they ſtand on the higher ground. But, *Chriſtum loquenti linqua numquam defuit*, ſaith *Prudentius*:

dentius; a tongue was never wanting to Chriſts oratour. And every Chriſtian hath lived in open warre, ever ſince he was chriſtened, with all the Devils in Hell.

CHAP. VII.

NOw that I may take my leave mannerly, I ſhall turne with an Apoſtrophe to the Papiſts.

Firſt, my old friends, pray leave to ſtile your ſelves *Catholiques*: at leaſt for this reaſon: If you be *Catholiques*, our great ones, that are very great, and yet more good then great, differing, and diſſenting from you in many, and thoſe waighty points of faith, (as it is confeſſed on both ſides) what are they? you thinke miſchievouſly, but ſpeake if you dare. And what differeth it, to call them (I know the tearme) in expreſſe words, and to call them ſo by neceſſary conſequence? Well, well, goe and leave it. It is too common with you, to blurre, and ſtigmatize whole States; and like the Jtalian, to wound deeply, even when you crouch humbly.

Secondly, bee not ſo importunate for *Mercie*, before you deſerve it. For, *Mercie* being more neerely allied to goodneſſe then to power, is not ſo much engaged in the illuſtra-

illustration of power, as in the preservation of Goodnesse. And Goodnesse will not be Goodnesse, if it concurre with *Mercie* in giving way to the propagation of Evill, of Idolatry, and the doctrine of Devils; or in countenancing the professours of superstition, and prophanenesse. The Prophet *David* proclaimeth, that hee was alwayes an enemy to Gods enemies. And *Mercie* hath no proper object, (I meane both divine *Mercie*, and all other *Mercie* regulated by it) but those mournefull conditions, by the repeale of which, either true Innocencie may be restored, or Gods holy truth and service advanced; and that, either in the fruit, or in the flower; either in the perfection, or in the preparation; or God glorified, not in the by, but directly. God is mercifull to sinners, (else I am in a miserable case) but upon supposition of their future amendment; not upon a demand, that they may remaine inwardly, *in statu quo prius*, in their former perverse estate.

Thirdly, doe not pretend a submission of heart, except you be heartily submitted. For men will not think, that you, who erewhile were generally (I will not say so insolent, but stirringly disposed) that it was not safe for a serious Protestant to walke on his way without reproaches, and affronts

affronts from ſome of you; are now grown ſo *humble*, and ſubmiſſive on a ſudden: except they worke, as you doe, by enforcement, and force their underſtandings: to which they are never bound, but in matters of Faith; when they leade them captive in *obſequium fidei*, in obedience to Faith.

Fourthly, doe not promiſe onely that *to lawes you humbly will ſubmit*; but doe it. For, hitherto you have not. Which I thus make ſtrong by proofe. You have foſtered, and cheriſhed many thouſands of Prieſts in your houſes, (and now doe) in oppoſition to, and in defiance of the firme lawes of this Kingdome: who ceaſe not to trouble the whole State, & Kingdome, and to ſet all on fire, with their ſcandalous and fabulous reports, and with their ſeditious, and libellous Pamphlets: who daily pervert the Kings good ſubjects, and draw them by as many devices as the great Plotmaſter of Hell can hatch or invent, from their duty to God, and allegiance to the King: then which there are no ſtricter obligations, no ties more ſacred. You promiſe to doe, the contrary of which you moſt wilfully performe, even while the promiſe comes warme from your mouths. Is not this meere juggling?

Fifthly,

Fifthly, bee not ſo nominall; doe not call them *Fathers and ſupreame Judges*, and acknowledge their *power to frame or change*; of whom you beleeve otherwiſe then you ſpeake. It is the generall Tenent of your Church (and if you be not as ignorant of your Doctrine, as you are of your Service, you will confeſſe it to be ſo) that Judges; yea, Princes *extra Eccleſiam Catholicam*, out of the Catholike Church, have not power to frame Decrees, or make Lawes prejudiciall to your Faith. And therefore, your Church ſayes, that your Prieſts are not obliged, or bound by conſcience to give a juſt account to ſuch Judges of their proceedings, even thoſe which fall out of confeſſion; becauſe thoſe Judges have no true, and lawfully-derived power, by which to faſten any ſuch engagement upon them. And it is a received Maxime amongſt your Jeſuits, that even a Popiſh Common-wealth, (when the Church and Common-wealth, in ſome ſenſe, are *in eodem gradu atque ordine*, in one and the ſame degree and order of Faith) cannot validly decree any thing prejudiciall to the glory of the Church, or to the Canons, and conſtitutions of it.

Sixthly, doe not mince your tearmes, (leſt you are ſuſpected in all things) and ſhroud the moſt black attempts, and moſt bloody

bloody practiſes of the Romiſh See againſt our State, with the faire-coloured Mantle of *extraordinary proceedings*: They were extraordinary indeed, that is, above all ordinary wayes of wickedneſſe. In truth you are extraordinary in your expreſſions, though not as extraordinary, as your Church in her proceedings. And how dangerous are thoſe people, that call the top of all miſchiefe but extraordinary proceedings? I will not ſtraine this point farther, leſt I learne of the Jeſuits, to break into that Cabinet of ſecrecie which the Italian cals *ragioni di ſtato*. And heare me, doe not father the Gun-powder treaſon upon a few diſcontented perſons, but lay the greater waight of imputation, where the greateſt waight of ſinne was. O *England*, give me, I pray thee, a reſting place while I live, and when I am dead, a place of buriall. For the Church of *Rome*, caſt backe into her Ingredients, is nothing but deceit, and colour. You ſhall finde another leſſon in this booke, and other Authors of that Aggregate of malice and miſchiefe. And whereas a groſſe part of our Engliſh Papiſts are Jeſuited; let the world judge, to what myriads of miſchiefes we lie open.

Seventhly, do not pleade ſo confidently, that you are in no wiſe guilty of the *wic-*

ked facts of your Progenitours, because you are guilty of their Religion, and beliefe: in conformity to which, waighed down with a graine or two of Ghostly perswasion, they became guilty of those wicked facts. And *posita causa, sequitur effectus*, say the Logicians. The cause being put, the common cause, the Catholike cause, the cause of Religion, the effect, helped home by the last disposition of a little Ghostly instruction, may follow. And as you love me, call not your errours, supposed errours: as if we supposed errours in you, while you are certaine of our errour. I must tell you, that wee are as certaine, you erre; as we are certaine, that God and his word erre not. And therefore let your truth be supposed, but not your errours.

Eighthly, leave the old tricke of closing with our Divinity, when it makes for your present occasion, and turne, and againe, forsaking it at every turne. Whatsoever all Divines say now, *beliefe was enforced* in Queene *Maries* dayes. And suppose that Beliefe, as being *opus Gratiæ*, a worke, or effect of Grace, is not to be enforced: would you be suffered to possesse your innocent children, sufficiently Baptized, with a strange beliefe? to encrease your number (another would say, your pestiferous and viperous brood,

brood, but I will not) by threats, and promi ſes, and rich rewards? (and thus you enforce beliefe, while you thinke not of it) to win a maine part of our Clergie, though not to your Faith, yet to your occaſions; and by continuall entertainments of them and theirs, make them in many practiſes of high note and conſequence, more yours, then their owne, or ours? eſpecially when your Prieſts are ſtill beſieging your eares, and there whiſpering, that you ought to la-bour at all times, and by all meanes that are feiceable to ſet up the Popes Throne in all places.

Ninthly, be not ſo large in the blazoning of your *due obedience*: I will put you a caſe. If your Prince, blowne forward with the zeale of Gods truth, ſhould endeavour to pull the Pope, the grand Father of deluſion and Idolatry, out of his Chaire, in which (men talke) he ſits infallible; and utterly to extirpate ſuch a monſter-power out of the Chriſtian world. Anſwer me: would your Religion permit you to aſſiſt your Prince in that moſt honourable enterpriſe? And therefore, all your promiſes, I turne over to his examination, *that trieth the heart, and ſearcheth the reines.* Onely, take heed that a mentall reſervation is not at the dore. And if you are ready in good ear-

neſt, to miniſter aſſiſtance with your fortuns: pray, turn the Channel, and that maſſe of money, which you beſtow on your death-beds to Jeſuits, Monks, Friers, and Prieſts, and to the ſuperabundant maintenance of their houſes in ſtrange lands, reſerve for the ſafety of your poore Country: which in your liberall contributions to Popiſh uſes, you take paines to ruinate.

Laſtly, for ſhame doe not hope, that your affaires may be ſettled in as great peace, and ſecurity, as theirs; who are united in the ſame reformed Church, with his Majeſty; and not onely, ſerve him faithfully, but alſo, beleeve honourably of his profeſſion, and are one ſoule with him: who ſend not their children by ſtealth into forraine Countries, that ſoiled with ſtrange manners, and a ſtrange Religion in ſtrange Countries, they may returne at length, to teach & diſſeminate in his Dominions, (the peace of which you promiſe with ſubmiſſion, and in all humility to preſerve) a Religion coupled with manners, dangerous to all that he cals his.

One thing I dare preſume, that *in this publike Jubilee*, it is not intended, that Vice ſhall ſit hand in hand, rejoycing with Vertue; or Errour with truth. And ſo farewell. And pray, when we meete againe in this

this kinde, be true and reall *in omni apice*, in every tittle of what you write. And thinke not, that although I acted the part of a Miniſter, and a Changeling, and a Devill, and a Turke at Rome; and all in one Comedy of my owne compoſing: you ſhall ever make any more then a jeſt of it, and but a poore one.

In our Colledges, they were moſt gracious, that moſt goared the Church of *England*: the fond conceit of which, moved mee to turne a Miniſter, by the Alchymy of Action into all ſtrange formes, that I might paſſe more plauſible.

I am Countrey-plaine, and ſtill ſhort. Certaine religious duties are to be performed, of the ſame print with my preſent condition, and I have done.

CHAP. VIII.

HEre I will give certaine formes of Chriſtian duties, which in ſome part belong to me, in regard of my former wandrings: and which I will not fit onely to my ſelfe; that others may uſe them upon emergent occaſions. That God may be glorified; and in conformity to his moſt holy Will, the ſacred meaſure of all good-

neſſe. I moſt heartily forgive all people that have treſpaſſed againſt me, whẽſoever wher-eſoever, or howſoever. Now I look better upon them, I behold my own ſelf in every one of them, or another me, very like my ſelfe, ſent hither into the world, the ſame way, upon the ſame buſineſſe; and ſweating here in the Vineyard, as I doe, for the ſame or like paiment; (here I doe not meane the Papiſts) and perhaps, pleaſing God better upon earth, by ſome hidden vertues; and to be ſeated more cloſe to him in Heaven, then my ſelfe. Shall I be diſpleaſed with any, with whom, God is pleaſed to be well pleaſed? Indeed, we muſt be friends; for wee hope to live together in one houſe, for ever. And more: I behold the Image of God in them: and our onely Saviour Chriſt Jeſus, in the humane nature, which he tooke, and married to his Divinity; and cleerely in the body which he put upon him. For his ſake, I will imitate Saint *Stephen*, the boldeſt, becauſe the firſt of Martyrs: who being oppreſſed with a ſhowre, not of hard words, or the like, but of ſtones: *kneeled downe, and cried with a loud voyce*. His body was as low as Earth, but his voice as high as Heaven; and he ſent it thither with a good will; for he cried with a loud voice: and yet, he cried not for the help of others;

Acts.7.60.

(helpe

(helpe, helpe) or for his owne wrongs; but as his wrongs were their ſinnes: and hee kneeled downe, before he was beate down: and although they might have beate him from his ſtanding, yet they could not beate him from his kneeling, before they had beate him from his life; nor with moſt hard ſtones, beate downe his prayer; which then, was his; and now, is mine. *Lord, lay not this ſinne to their charge.* One thing I know: they were, both Gods whips, and the inſtruments of his triall, in reſpect of me: And bleſſed be God in all Eternity, that fitted and prepared to my hands ſo rich, ſo ample, and ſuch fine-weav'd occaſions of patience, and humility. I bleſſe not God for the ſinne, that it was committed; but for his good intention towards me, ſuppoſing the commiſſion of evill, and for the good which he wrought by evill, when it was committed.

O the blindneſſe of anger! It is impoſſible to goe, or ſtand, or ſpet, or ſo much as looke handſomely, in the troubled judgement of the angry perſon. Anger thinks, that we poyſon the air when we breath, and ſo, is afraid of catching the Plague: and that every thing we looke upon, we infect with the eyes of a Baſiliske: and that what we touch is ſtung by a Scorpion; and there-

fore, the part touched must be cut off: and that where wee smell, thence we have extracted the sweetnesse. And the minde of an angry person, saith S. *Chrysostome*, is a market-place full of tumult, where is a continuall clamour of goers and commers; this man calling, that chiding; one asking, another answering; a fifth murmuring, a sixth hallowing; one here singing, one there lamenting; and all, with different voices: the loud crying of Camels; the rude braying of Asses; a confused noise of all sorts of workemen, incessantly knocking on every side, with their severall instruments. Here is noise enough to make a man lose the right use of his hearing. Go, my soule, to the Philosophers, that knew neither Christ, nor his Father, as we know them: to *Plato*, and to his *Socrates*. Aske *Cicero*, if this be the minde of a vertuous man. The Stoicks would have thought such a man, not a man, but the Ship-wrack of a man.

S. Chrys. *tom.* 4 *hom.* 24.

It is the voice of the Psalmist, *Righteousnesse and peace have kissed each other.* Upon which words, Saint *Austin* discourseth, as he uses to doe, most excellently: and me thinkes he speakes to me: *Duæ sunt amicæ Justitia & Pax: tu forte unam vis, & alteram non facis.* Righteousnesse and Peace are deare, and neare-united friends: you perhaps,

Psal. 85. 10

S. Aug. *super illud Psalmi Justitia & Pax.*

perhaps, would have one, without the other. Which can never be; for they are as unſeparable as their friendſhip: you ſhall not finde them parted: they are alwayes kiſſing together. You deſire the ſweets of Righteouſneſſe, but you have no minde to Righteouſneſſe that is ſweet. The one is to be done, the other to be enjoyed: If you will enjoy Peace, you muſt doe righteouſneſſe. Why then, Lord, I begge of thee, not Peace without righteouſneſſe, but the Peace of Righteouſneſſe; that while they kiſſe together in me, I may be kiſſing too, but what? thy ſacred feete, nailed to the Croſſe, and bleeding for me. Under which I caſt all my wrongs, great and ſmall. And for the perſons: if my wiſhes were as efficacious, as the firſt words of God in the creation, *Let there be Light*: after which, immediately appeared that moſt gallant creature all in white: in the next inſtant; they ſhould all ſhine in glory with God and his Angels. *Gen* 1.3.

CHAP. IX.

NOw, let me looke inward, and ſearch the many turnings, and windings of my heart, for ſores that cannot be ſalv'd, except

except they be salv'd as well abroad, as at home; and with different plaisters: sores that ake in two places at once. They are knowne by this name, injuries done to my neighbours. And they are like the Serpent, which *Plinie* calleth *Amphisbæna*, headed at both ends; and at both ends, they dispense their poyson: for, they not onely wound me with guilt, but also in the same blow, my neighbours with hurt, dammage, and losse of some good thing, to which they have a just title, unjustly taken from them. Every good action is tutored by some vertue: and the lawfull change of the dominion, which every one hath over his owne, lawfully made his owne; must bee regulated, and informed by Justice. It is the Doctrine of Saint *Austin*: *Non dimittitur peccatum, nisi restituatur ablatum*: The sinne is not pardoned, except the thing taken away, be restored: there being a greater *iniquitie*, and foulenesse of injustice, in the keeping, and retaining; then in the taking away of my neighbours goods: the act of retaining them, being indeed, a continuall taking of them; and accompanied with much more deliberation: and consequently, a most deliberate negation, or deniall of sorrow for having taken them, and an implicit, or close and secret will, or love

S. Aug.

of

of the ſame, and the like wicked action: and verily, an utter excluſion of repentance upon this ground Repentance, by which we are grieved for the commiſſion of one ſinne or more, if it include not virtually a ſorrow for all our ſinnes committed, is not Repentance: and therefore in it ſelfe, according to the courſe, and order of Gods proceedings with us, even in Chriſt Jeſus, not pardonable. We cannot grieve with the griefe of true repentance, for one ſinne, or many, except we grieve for all: becauſe repẽtance grieveth that we have offended God, and every ſin is a great offence againſt God.

Of this blacke ſtampe, are likewiſe certaine offences committed againſt God, or his Church: As, when their honour, or goods are taken from them. All goods, as goods, are his goods, that is moſt good. I underſtand by goods taken from God, abuſed. *Abuti*, ſaith Saint *Auſtin*, *eſt uti aliquo ad uſum non ſuum*: To abuſe a thing, is to bow it aſide, to an uſe, for which it was not ordained. Gods honour is taken from him, in the commiſſion of every ſinne: every ſinne being oppoſite to his honour, and as farre as it is able, deſtructive of it: becauſe a violation of his precept, and a contempt of his power. But the more eminent, and more ſpeciall taking away of his honour,

S. Aug. ſuper illud Pſal. Loquens adverſus juſtum in ſuperbia, & in abuſione.

nour, wch accordingly requires a more eminent, and more ſpeciall ſatisfaction; is the moſt foule and deformed act of ſpeaking blaſphemous words, in the hearing of our neighbours: as being a plaine act of open defiance againſt God. The ſtrong foundation, upon which this holy Doctrine ſtandeth, is: Repentance implyeth a revoking of ſinne paſt, to the fartheſt extent of our ability: For, it neceſſarily includeth a will, which would, that it never had beene committed: but ſinne is not ſufficiently revoked, if the wrongs of our neighbours bee not redreſſed: and certainely, they are not redreſſed, without ſatisfaction, made or forgiven: for, the rent is not ſowed up. And againe, Repentance ſuppoſeth a performance of all the neceſſary obligations of Charity: and one of the firſt and chiefeſt, is, to repaire the ruines of injuſtice.

Wherefore, with Gods efficacious help according to the Canon of holy Scripture, *And he ſhall make amends for the harme that he hath done*: I will reſtore to God his own; and becauſe I am his, my ſelfe: ſet his honour free; and turne his goods into the channell, where at firſt, they were by him, ſet a running towards him. I will correct the judgements of the people, whom I have perverted: and labour to rectifie both their opinions,

Levit. 5. 16.

opinions, and lives: and becauſe the Spaniſh word is very ſignificant *diſengannar*, to undeceive them. I will reſtore, if need be: and if I am able, encreaſe, and preſerve the goods, and honour of his Church. And where I was injurious towards my neighbour, I will with all diligence, peece up the loſſe: though by the weakening of my owne eſtate. For, then I am a very weake creature, when that, by which I am ſtrong, is due by Gods ordinance to another: and perhaps, another is weake, becauſe I am ſtrong by his weakneſſe. I will endeavour by all poſſible meanes, to know, if the goods devolv'd upon me, have beene well gotten: whether they bee mingled goods, or no; partly well gotten, and partly otherwiſe; and reſtore what is not mine. The Preacher ſpeakes like a Preacher: *There is a ſore evill which I have ſeene under the Sunne, namely, riches kept for the owners thereof to their hurt.* I ſaid, he ſpeakes like a preacher; for, the riches that are kept above the Sunne, are not kept for the owners thereof to their hurt: but under the Sun oftentimes, riches are kept for the owners, to their great hurt: amongſt which in the firſt place, are il-gotten riches: for, they have ſo much of evill, having beene ill-gotten, that they ſeldome turne to good, till they are well-gotten againe.

Eccleſiaſtes 5. 13.

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gaine. And although God doth not keepe riches for the owners thereof, to their hurt, becauſe although he knowes all the ſecrets of future events, all his ordinances are pure, and undefiled: yet, their friends doe; for they muſt needs intend the hurt, becauſe ill-gotten goods, without any other addition of evill, are hurtfull to their owners: and the reaſon is cleare: what is unjuſtly gotten, is detained unjuſtly; if the caſe be not varied by length of time: and of all hurts, the hurt of wickedneſſe is the greateſt.

The holy Ghoſt is the rule by which I worke: *And Zacheus ſtood and ſaid unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken any thing from any man, by falſe accuſation, I reſtore him foure-fold. And* Jeſus *ſaid unto him, This day is ſalvation come to this houſe.* It is not, I will give; but *I give*; and therefore, the reward is quick, *This day.* And reſtitution is made, although the thing taken be ſmall, and the perſon damnified, of ſmall account. *If I have taken any thing from any man.* And howſoever the words here run; we muſt firſt reſtore, and afterwards give. It was *Lord* before, but the promiſe of ſatisfaction having interceded, it is now, *Jeſus.*

Luke 19. 8. 9.

And

And therefore, where I have tooke away the good-name of any man; I will recover it by the law of God, and give it againe. (And why doth not the Church of *Rome*, which talketh ſo much of ſatisfaction, give me my owne againe, injuriouſly taken from me?) *Sunt homicidæ*, ſaith Saint *Clement*, *interfectores fratrum; & ſunt homicidæ detractores eorum*: There are homicides, who murder their brethren; and there are homicides alſo, that detract from them. If my report was falſe, I will humbly acknowledge my falſehood, before the witneſſes of my report: who, if they be farre diſtant, ſhall be made alſo witneſſes of my acknowledgement, by word or letter. If my report was of a thing, wrapt in the clouds of uncertainty; which yet, I publiſhed under the name, or colour of a certainty: I will take all the worke to pieces againe, and propoſe all afreſh, as uncertain, but my owne weakneſſe. If, of a thing true, and expoſed in the light, but not in the light of the Sunne, but of a Candle, as being ſecret, or not knowne where I made it knowne: I will conquer the wrong with charitable ſervices. If the wronged perſon be dead, I will, in matter of goods, performe my ſacred obligation to his friends; keeping my eye upon the juſt tenour of his will,

S. Clem. ep. 1. ad Jacob

will, and intention. In matter of good-name, to his good-name: which, as it ſickens not with him, ſo neither does it give up the Ghoſt when he dies: but may live, and be in good and perfect health, he being dead; and which, it ſelfe being dead, may be rais'd againe, without a miracle. For, when he is dead, and all other worldly titles are buried with him; ſtill in his ſoule and his aſhes, he reſerves a title to his good-name. Where I am deficient by reaſon of diſability, in making the ſatisfaction compleate, and abſolute in all numbers; I will ſatisfie to the utmoſt limits of my power: and what is wanting, make up, full, and running over, with my prayers. If I am altogether unable; my ſpirituall ſatisfaction ſhall be the more ample. If for an injury in matter of goods, no temporall ſatisfaction be required: my ſatisfaction ſhall have two feete, or two wings; and I will ſatisfie, both for the wrong and the curteſie, with love, prayers, and Chriſtian obſervance. Indeed, I will be ſingularly carefull to reſtore my ſelfe to God in watching, faſting, prayer; and all that is mine, or placed under my care, and any way ſubordinate to mee, every thing in its proper way: And to make even with my neighbours, whereſoever the leaſt ſhadow, or ſemblance of obligation

ſhall appeare. It is the good counſell of Saint *Gregory*: *Quales vires habuiſti ad mundum, tales habeas ad artificem mundi*: With the ſtrength and courage, with which you did purſue the world, when you were of the world; looking now above the world, you muſt apply your ſelfe to the Creatour of the world; in whom you may ſee the world, without the vanity of the world. And Lord, give ſtrength and age to the good thou haſt begot in me. S. Greg.

CHAP. X.

AND I am moſt heartily ſorry, that I, I vile wretch, the child of a weake Woman; a baſe clod of earth, that having got to live, and be a little warme, hath learn'd to to goe, and ſpeake, and to put on cloaths, and as ſoone as it could ſinne, to ſinne: have ſo greatly, ſo grieviouſly offended a God infinitely more faire, then the Sunne in all his glory: infinitely more pure, then the pure Angels, that having ſtood faſt when their companions fell, not for want of ſtrength to ſtand, but with a deſire to fall, becauſe with a will to quit their ſtanding, and riſe above the firme place where they ſtood; were preſently

confirmed in all their admirable endowments of Nature and Grace, and alſo beautified with a new, and that a compleate and everlaſting purity: infinitely more good, then he that is moſt good under him. I have more to ſay: infinitely more faire, pure, and good, then God with all his art and ability, can make a creature. By whom the Sunne was taught to runne, and commanded not to reſt, with a promiſe that hee ſhould never be weary: whoſe powerfull voice the dull and ſenſeleſſe, yet obedient ſtones, borrow eares to heare: By whoſe indulgence, the little worme without feete, creepe joyfully; and the ſmall flies are carried ſtrangely above ground, and make very pretty ſport in the Sun-ſhine. The firſt, and originall cauſe of all the Good, that ever was, is, ſhall be, or can be: and after all this, and infinitely more, then I, or all the Angels of Heaven can utter, my laſt end. O good Prophet, and great King, lend me thy words, and thy heart: *I have ſinned againſt the Lord.*

2. *Sam.* 12. 13.

CHAP. XI.

Dionyſius Areopagita, Saint *Pauls* Scholler, and his onely convert at *Athens*; to whom

whom he imparted the knowledge of the third Heaven; deſcribes the God of Heaven, as well as he can, ϗ ὑπέρθεος οὐσία, ϗ νοῦς ἀνόητος, ϗ λόγος ἄρρητος, he is a ſuperſubſtantiall ſubſtance, an underſtanding not to be underſtood, a word never to be ſpoke. Againſt what a ſublime, and high thing, have I offended in a moſt high manner? Againſt a ſubſtance above ſubſtance, I have oppoſed a ſubſtance of no ſubſtance. Againſt an underſtanding, that for its excellencie cannot be underſtood, I have oppoſed an underſtanding, that for its weakneſſe cannot underſtand: And againſt a word, that can never be ſpoken, I have ſpok words, which having ſpoke, I can never ſpeake how bad they were; and which I moſt heartily wiſh, had never beene ſpoken. *John Damaſcen* ſayes, *In deo quid eſt, dicere impoſſibile eſt*, In God to ſay what he is, is a thing impoſſible. I have done, I cannot ſay what, againſt I cannot ſay whom. Onely, this I can ſay; *Father, I have ſinned againſt Heaven, and before thee: and am no more worthy to be called thy ſonne, make me as one of thy hired ſervants.* Becauſe we have Fathers in the world, from whom we come, and we come from God; I can looke up to him, and ſay, *Father*: And becauſe by ſinne I have forfeited all the joyes of Heaven, I can ſay, I

Dionyſ. Areop. de divin. nom. c. 1

Johan. Damaſc. *lib.* 3. *de fide orthodox. c.* 24

Luke 15. 5. 18. 19.

have ſinned againſt Heaven: and becauſe I cannot ſinne, or be where God is not, I can ſay, *and before thee*: And becauſe I that did once love God with the love of a ſonne, for himſelfe, flew wretchedly out of his houſe, both from his children and his ſervants; and now, hoping to come into favour againe, muſt ſtand aloofe off with beginners that firſt enter into his ſervice, and have all their minde upon their wages: I can ſay: *And am no more worthy to be called thy ſonne, make mee as one of thy hired ſervants.* If God ſhould appeare to me in the meaneſt robe of his beauty; But I ſpeake vainely; for, his faireneſſe is one of the Attributes, which equally beſtowes it ſelfe upon all the other, all being equally good, equally faire. But, if he ſhould appeare to me in a robe, agreeable with our eyes; he would be ſo faire, that aided with a gentle gale of his Grace, I could not poſſibly hold from running immediately with all ſwiftneſſe, and with all humbleneſſe, into his moſt delightfull imbraces. For, it is moſt true of God, which *Tully* ſpeakes out of *Plato*, concerning Philoſophy, if it could be ſeene, *mirabiles amores excitaret ſui*: The ſight of him, would ſtirre up in the beholders, a moſt wonderfull love of him; not onely in reſpect of his beauty, but alſo, in

in regard of the ſecret conveniencie, and agreement betwixt the ſoule and its laſt end. O Lord, what have I done?

CHAP. XII.

I? and what am I? a little creature compos'd of a weak ſickly body, and a ſoule? and there is all I. A body, not taken out of the ſubſtance of Heaven, leſt I ſhould ſeeme more heavenly then I am; nor out of any ſhining ſtarre, leſt I ſhould take a ſtarre for my heavenly Father; nor from bright fire, leſt I ſhould be too fiery; nor yet from the goodly mines of gold, leſt my minde ſhould be altogether upon gold; nor compacted of precious jewels, leſt I ſhould thinke my ſelfe a precious jewell: but of earth, a dirty, filthy, foule thing, that we, and all the beaſts of the field, go upon; and which I wipe carefully every day from my ſhooes. O man of earth, bee not ſo rough, wipe it off gently, remember thy Creation: and part of it, perhaps, was once part of as tall a body as thine owne. And for my ſoule, it was made of nothing: and if God ſhould ſtep aſide, and forſake it, one poſting minute of time, it would preſently give backe, and fall to nothing: and nothing can be

ſo vile, as nothing. *Conſervatio*, ſay the Philoſophers, *eſt continuata generatio*, Conſervation is a continued generation: and therefore, where the continuance of generation is interrupted, conſervation ceaſeth. The fire in the furnace, did not burne the three children; becauſe God as he is the worker of miracles, aſcending, as it were, above himſelfe, as he is the Author of Nature, denyed the continuance of generation to the power of burning in the fire; and ſo the conſervation of it ceaſing, it periſhed for a time; but the three children being removed, God quickly remembred that he was the Authour of Nature, and the fire burnt againe. And here was another miracle: For, God having ſuſpended his concourſe, and held it from that part of the fire, where the children walked; doubled it above Nature, upon that part of the fire, which deſtroyed the Perſecutors, which now was elevated above the ordinary condition of fire. And thus it is evident, that my ſoule, now ſomething, once nothing, hath offended the beſt thing, in the worſt manner: upon which, it, and all things hang, both in being and operations, and by which onely, it is the hopefull thing it is: as if ſome good, and mercifull man ſhould hold me up from being ſwallowed into a gulfe,

or

or a deepe Well, and in the meane time I ſhould enrage him with foule words, and ſtab at him. It is part of the firſt meſſage, which God ſent by *Moſes* to the children of *Iſrael*, *I AM hath ſent me unto you*. He cals himſelfe, *I AM*, becauſe he onely is *ens per ſe ſubſiſtens*, a thing ſubſiſtent by himſelfe, he is the fountaine of all kindes of being, he onely ſtands without a prop. And *I AM*, is Gods moſt ancient name, becauſe Being is the firſt thing conceiveable in him: And *I AM*, had beſt authority to ſend, becauſe his power cannot be derivative, or miniſteriall. *I AM*, could not be deputed as a Delegate, to the office of ſending. The quality of the injury, is alwaies proportion'd to the quality of the perſon injured, and alwayes meaſured by it, with reference to the condition of him, who offers the injury. It was ſaid long agoe by *Ariſtotle*, *injuria creſcit ex indignitate perſonæ illam inferentis*, the injury is more great, when it is offered by an inferiour perſon. And I, a perſon of no account, have injured moſt highly, three moſt high perſons: what high perſons? the three greateſt, higheſt perſons in one God, whereof all are ſo great, that all being moſt great, one is not greater then the other. Lord helpe me.

Exod 3.14.

Ariſt. *lib.* 5. *Ethic. c.* 5.

CHAP. XIII.

BUt how have I injured God? by ſin: the onely meanes, by which he can be injured. Now, to aske what a kind of thing, ſinne is; is to poſe all kindes of learning. Logick, from which we require the nature of a thing by a definition, confeſſes, that ſhe is altogether ignorant, how to define it. Divinity ſtands amaz'd, and is troubled at the ſight of ſhe knowes not what, breaking within her holy bounds: it is ſo blacke, ſo deformed, ſuch a monſter, as being halfe ſomething, and halfe nothing, and wanting due parts, not to it ſelfe, but to a good thing; and being imperfect beneath all compariſon. It is no eaſie taske exactly to tell what is darkneſſe, blindneſſe, lameneſſe, ſickneſſe, death. But to tell what ſinne is, is ſo hard, how hard? ſo hard, that it cannot be done. For, as the worthineſſe of God cannot be ſufficiently expreſſed, for its ſingular prerogative of excellence: ſo neither ſinne, by reaſon of its particular unworthineſſe. It hath a title, or a ſhort deſcription rather, and that is, *malum infinitum*, It is an infinite evill: becauſe extreamly oppoſite to an infinite good. 'Tis a thing, not a thing, which God, who is omnipotent, and made all things we ever ſaw, and

a great

a great deale more: and who is able to make more perfect creatures, then we have yet seene; yea, then the Angels; cannot with all his heavenly power, be the cause of. For, although impotencie, which includeth weakneſſe, may not touch him that is omnipotent; yet, ſome things God cannot doe, either becauſe he followes the ordinary law, to which he hath obliged himſelfe from all eternity: or becauſe he is tyed by a Decree, or by a promiſe; or becauſe himſelfe hath neceſſarily bound himſelfe to himſelfe, to doe nothing contrary to the perfection of his Attributes; and the commiſſion of evill, would be moſt contrary to the perfection of his goodneſſe. *Nam quid*, ſaith Saint *Ambroſe*, *impoſſibile eſt Deo? non quod virtuti arduum; ſed quod naturæ ejus contrarium. Impoſſibile iſtud non infirmitatis eſt, ſed virtutis, & majeſtatis.* What is impoſſible to God? not, that which is ſimply hard, with relation to his power; but that which is contrary to his nature. This impoſſibility is not an argument of his weakneſſe, but of his moſt perfect power, and moſt high Majeſty. *Mali nulla natura eſt*, ſaith Saint *Auſtin* diſputing againſt the Manichees, The evill of ſinne hath no nature: for had it had a nature, God had made it. Sinne is a miſchiefe, ſo malitiouſly

S. Ambro. *annot. in c.* 23. *Num.*

S. Aug. *lib.* 11. *de civit. Dei, cap.* 9.

malitiously grievous, and so grievously malitious, that no man, not the greatest Doctor that ever flourished in the Church of Christ: that no Angell, no not the greatest Seraphin of them all, notwithstanding all their deepe, and searching knowledge, sufficiently ever knew the malice, and grievousnesse of one sinne. And yet, I desperately commit many sins, and many sorts of sinnes, every day. O good Lord, what doe I, when I sinne? God onely knowes how venemous a thing, sinne is. And the reason is as plain, as the doctrine is strange: God onely knowes, knowes perfectly, his owne infinite goodnesse; and therefore, God onely, perfectly knowes all extreme opposition to his owne infinite goodnesse. For, how can we, or any power under God, made, or possible to be made, exactly know the nature of a contrary, as contrary, or, that we call the nature of it; when wee cannot fully graspe the perfection of that, to which the contrary is contrary. But sinne is only, and wholly contrary to God, and in the first place, to his infinite goodnesse: and that, which is contrary to all an infinite, must be infinitely contrary to it. Hence it is not deduced, but runs of it selfe: that all Gods Attributes, (of which, every one is all his Essence) his Goodnesse, Wisedome,

dome, Providence, Mercie, Justice, Power, Purity, Infinity, Immensity, Eternity, and all, are exceedingly struck at in every sinne. Struck at? struck, beaten, buffeted: so that no little part, as I may say, of the divine Majesty, is left unwounded, unmaimed, unbruised. And, as all the perfections of goodnesse and honour, which are, and are found in creatures, by creatures, as foot-steps of the Creatour; are also originally, and therefore, most perfectly, and therefore, most eminently, and infinitely, in God: So (mark this, my soule) because sinne is Gods onely enemy; and because there is a combination of evill, the onely contrary to all kindes of goodnesse, linked together in themselves, because joyned together in God: one sinne containeth, and comprehendeth all kindes of filthinesse, all kindes of deformity; the filthinesse and deformity of all other sins. Which is one of the reasons, why it is said in Saint *James*, *Whosoever shall keepe the whole Law, and yet offend in one point, is guilty of all.* Another cause is: The sinner which breakes charity with God, and offends him in one point; the way being now open, and the reasons why he ought not to offend God, violated; is ready of himselfe, to offend him in another, and in all; and will, if power, or occasions be not wanting. *James* 2.10.

wanting. For, he can never give a good reason, either taken from something in God, or from something concerning himselfe, why he should offend God in one point, and not in another; because he can never give a good reason, why he should offend him at all: and every offence of God, is most contrary to reason. Sinne is the chiefest evill, or rather all evill; and therefore, so contrary to God, the chiefest good, or rather, all good: that although it is permitted, because directed to a good end, by his Providence; yet neither can it be so much as fathered by his Omnipotence; nor suffered by his Justice; nor yet approved by his wisedome. And is it not a most wicked businesse, to commit an act of that foule quality; that Gods Providence must presently to worke, and turn it to Good, or he lies open to a reproach, for having suffered evill: and there must be that, which wee name a thing, in the world; and God the Creator of all things, must not be the cause of it, nor have any hand in it: and God must be forced to strike with his justice, as if he delighted in our destruction. And if he will know all, and be God, he must be compell'd to looke upon that which his wisedome cannot like, because it hath no being in him, as it is the folly of sinne, nor any

connexion

connexion with his wisdome? I am certain, I thinke not of all this, when I sinne. Sinne is the destruction of Grace. I have said enough. And *Thomas Aquinas*, disputing of the difference betwixt the justification of a sinner, and the creation of the world, in the worth of the Act; saith: *Bonum gratiæ unius majus est, quam bonum naturæ totius universi*: the good of grace in one man, though not raised above one degree, is a greater good, then all the good of nature, pertaining to the world: then the Sunne, Moone, Starres, Earth, Sea, then any thing I ever saw, or naturally can see: then the soule of man with Gods Image in it, though of so pure a substance, that it cannot bee seene. And Grace in the soule, may be fitly compared to the light of the Sunne in the world. For as there are degrees and differences of this outward light, suiting with the time of the day: So, there is the light of Nature, that is, of Reason in us: the light of Learning; the light of Experience; the light of Grace. This faire light of the Sunne, the light of Grace, we in the meane time crucifying and killing Christ; is all darkened with sinne: as the Sunne it selfe was darkened when Christ hung dying upon the Crosse. Sinne is the Consumption of goodnesse: the death of the soule, mans

Tho. Aqui. 1. 2. q. 113. art. 9. ad 2.

better

better part, and that, by which he resembles his Creatour, and is allied to God. One evill thought, is a secret conspiracie against God, and all the triumphant Court of Heaven. By every bad word, wee scornefully spet in our Saviours face. And with every ill action, we buffet him. This, to speake the best of it, is Jewish cruelty. What? a Christian turn'd Jew? Now my eyes shut your selves, unworthy to behold Gods good light or his Creatures by it; whose Maker I have abused, and strived to disenthrone, though all Creatures, and my selfe should have fallen with him. With sorrow of heart, I will open my owne sinnes before him, whether open or secret; which must be the more grievous, because I was ashamed to act them before men. The desperation of *Cain* shal not come neere me. *Mentimis* Caine, saith Saint *Austin*, *major est Dei pietas, quam omnis iniquitas*: Caine, thou liest; Gods mercie is greater then all sin.

S. Aug. in Gen. 4. super major est iniquitas mea.

CHAP. XIIII.

But, doe not mine eyes runne all this while? have not teares opened them? True teares of repentance, as *Chrysologus* speaketh, *extinguunt gehennam*, put out, and extinguish

Chrysol.

extinguiſh Hell-fire; which all good men preach to be unquenchable. Wee ſee that when darke clouds cover the Heavens, they ſeeme, as it were, poſſeſſed with horrour, and ſadnes: yet, the winde hath no ſooner beate upon them & ſhakē them into little drops of rain, but the Heavens begin to grow cleare, and by little and little to look with a moſt pleaſant face upon the world: For, *they that ſow in teares, ſhall reape in joy*: Becauſe the ſeed-time was wet, and troubleſome; it ſhall be faire weather, and Sun-ſhine all the harveſt. The ſhedding of teares from the eyes of a true Penitent, is a ſpirituall Baptiſme, by which the ſoule is renewed in Chriſt: and when will the Sunne ſhine, if not after ſo ſweet a ſhower? Could I behold ſuch a ſweet ſhower falling from another, I hope I ſhould learne to drop, my ſelfe. Saint *Luke* hath an eminent example. *And behold*, Behold, a watch-word, ſome great matter the Scripture hath to ſay; *And behold, a Woman in the City.* A Woman? what Woman? why, ſhe, the woman ſo much talkt of, the Sinner, *A Woman in the City, which was a ſinner*; ſhe deſires not to be knowne, or call'd, by any other name but ſinner. And if you call, ſinner, where are you; She is quick of hearing on that part, and ſhe knowes you meane her, and is ready

Pſal. 126. 5.

Luke. 7. 5. 37. 38.

ready to answer, that's my name, here I come. And what with her, now she is come? Why, this Woman, the sinner, *when shee knew that* Jesus *sat at meate in the Pharisees house, brought an Alablaster Box of ointment.* Now, take a view of her behaviour. *And stood at his feete.* She durst not looke higher then his feete, and lower she could not looke: and she was willing to be trod upon, if he pleased. *Behinde him.* She did not thinke her selfe worthy, that he should look upon her: or that she, so wretched a sinner, and yet not a sinner, but the sinner, should behold his blessed face. *Weeping.* All this while the clouds have beene in gathering; now it raines. But, where fell the raine? *And began to wash his feete.* How? with what? *with teares*: now I understand you; she stood, but her teares fell, and her heart with them. *With teares.* With raine-water that never had beene foule, never mingled with any kinde of uncleanesse; it was a washing raine: water, that came but even now from Heaven. Here is not all. *And did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment*: and me thinkes I smell it. Nay then, she did not stand now: doubtlesse she came upon her knees, to wipe his feete with the haires of her head. *And kissed his feete.*

O, the ſinner hath not as yet forgot to kiſſe: and rather then ſhe will not be kiſſing, ſhee will kiſſe the very feete of him ſhe loves. *And anointed them with the ointment.* Shee did not annoint them with ointment, to make her kiſſing ſweet, or him ſweeter; for, that ſhe thought, he could not be; but to expreſſe her ſweete love. Here, head, and haires, and eyes, and lips, and hands, and heart, and all were at worke. And was not this a ſweet ſhower? were not the teares ſweeter then the oyntment, though the oyntment was paſſing ſweete? Now, my head, and eyes, and lips, and hands, and heart, and all, can yee be lookers on, and not actors, and imitators of what yee ſee? I am not worthy to take in, or give out the ſweete airt of Heaven. What ſaid I? Was it Heaven I ſpoke of? I am not worthy to name Heaven. And yet ſtill I name it, as if I did belong to it. No, no: not worthy to be the meaneſt of Gods creatures, a Worme. A Worme is a pretty thing, of a little thing. Not worthy to be a Toad. O poore, naked, miſerable! what ſhall I call thee? And yet ſtill I live, and looke upwards. O perfect bounty, with all her dimenſions, length, breath, and depth! I am very heartily ſorry, that I am no more ſorry. I would I were as heartily ſorrowfull for all my

sinnes, and for every one in particular, as God can make a sinner. O my heart, be of good comfort, be hearty; the desire of sorrow, is a kinde of sorrow. I doe hate, and even loath all my most execrable abominations. O that I could revoke the filthinesse of my life! But foole, I wish to do more then a Power, which can doe all, that can bee done: And that is, *factum infectum facere*, to make what hath beene done, not to have beene done. O then, that no such filthinesse had ever beene acted by me! If I were now againe, to make my first entrance upon the yeares of Reason, and Discretion: I would in the word of a Christian, aided by Christ, I would stand alwayes like a Watch-man over my selfe: I would bee ever awake: I would suspect all occurrences, that could in reason be suspected: and have an eye upon every darke place; and upon every corner, where a Devill can hide himselfe, or his black head. O my Saviour, crucified for me; as truely, as if there had not beene another sinner besides my selfe: I; doe kisse with reverence, the wounds of thy feete, hands, & heart: And how, all my offences, as well inwardly, as outwardly contracted, shall be washed away. Hide me, O hide me. But, where shalt thou hide me? not in Heaven; for that is too cleane a place for me as I am:

I am: I ſhall pollute it. Nor upon Earth; for there thy Fathers anger will will finde me in the places, wherein I committed my ſinnes; which may give him faire occaſions to remember my ſinnes, and to deſtroy me. Nor in the Sea; for, all the water of the great Ocean, cannot make me white. But, betwixt Heaven, Earth, and Sea: in the clifts of the Rock, and eſpecially in the large wound of thy breſt; that I may lie cloſe to thy heart: and ſometimes in thy heart, as in a retiring chamber; and ſing aloud, that the Angels of heaven may heare me, and ſing their parts with me in the ſong: *Bleſſed bee Jeſus Chriſt, the Saviour of the world, for ever and ever: and for feare, that ever ſhould ever end, for evermore.* All this I begge, lying moſt humbly at thy feet, *ubi ſancta peccatrix peccata depoſuit, induit ſanctitatem*, where the holy ſinner *Magdalene* laid downe her ſinnes, and put on ſanctity. What now is to be done? I will hereafter be another kinde of Creature, a Creature of another world: indeed, I will. But, I am too quick. With the powerfull, and active helpe of the divine Grace, I will. *Create in me a cleane heart O God.* O pure God, O God the Creatour: It is thou I call upon. Obſerve my prayer. *Create in me a clean heart*: Create it, make it of nothing, as thou

S. Bern. Serm. 3. in Cant.

Pſ. 51. 10.

didſt the world. For now, I am nothing, but a nothing of uncleanneſſe. And it is a cleane heart I would have: for then, I ſhall be cleane all over, and cleane in every part. And I know, it muſt be a cleane heart, if it be newly created by thee: For, nothing ever, that came immediately from thee, was ſent hither uncleane by thee. And, although the ſoule comes hither uncleane, it comes not uncleane, as comming immediately from thee, and as thy Creature: but as created in a body, and as part of a man, which comes from *Adam*; that having been made cleane by thee, became uncleane by his own folly; both in himſelfe, and in all his poſterity.

CHAP. XV.

IT is not amiſſe here, to take the ſoveraign counſell of Saint *Cyprian* to *Donat*, delivered in theſe words; *Paulliſper te crede ſubduci in ardui montis verticem celſiorem, & cæt.* Let every one imagine himſelfe lifted to the the top of a high mountaine, upon which he may take a full view of all the world. Here he may ſee whole Cities, ſuddenly conſum'd, and emptied by the Plague: a diſeaſe,

S. Cyprian *ep. 2. l. 2. ad Donatum.*

diſeaſe, which having arreſted (for example) one of us, and given him two or three tokens of death, will ſcarce allow him time to looke up to Heaven, and ſay, Lord bee mercifull unto me a ſinner. There whole Countries, miſerably waſted, and unpeopled by Famine; while men do walke from place to place like pale Ghoſts, or living Anatomies, and feede heartily upon their owne fleſh, paying the debt due to the ſtomach, out of their armes; and while the hungry mother is enforced, as in the ſiege of *Jeruſalem*, to returne her deareſt child by pieces into the place, from which nature gave it entire. Yonder, a great part of the world moſt cruelly devoured by the ſword; where bloud lies ſpilt ſometimes in greater abundance then water; and where is no reſpect had to feeble old age, to weake women, or to innocent children; but all lie mangled in a heape, as if no ſuch thing had beene ever heard of there, as mercie. Sinne is the wicked actor of all this. Here he may behold Fire, turning the labours of an hundred yeeres, in one ſmall houre, into unprofitable aſhes; and perhaps many a gallant man and woman burnt, & brought almoſt to a handfull. There, Water breaking out by maine ſtrength from the Sea, and ſpreading it ſelf over Towns & Coun-

tries, to the destruction of every living thing, but such as God made to thrive in the water: while the lost carcasses of poore Christians are carried in a great number, from shore to shore, from Country to Countrey, all swell'd and tonne, till they are washt away into fruitlesse scum, which remaineth here, and there, on the top of the water, to obey all tides, and to be tossed, and tumbled with every winde. Invention can assigne no other cause of all this, but sinne. All the punishments that ever were, are, or shall be inflicted upon men: All the evils, which ever did, doe now, or shall hereafter fall heavie upon Creatures, be they sensible, or unsensible, appointed for mans use, draw life, breath, strength, sinewes, and all their force from the foule sinnes, and superstitions of the world.

Pause here a little, and give place to a pious meditation. If Almighty God did so rigorously punish those adulterate Cities of *Palestine*, with *Sodome* the chiefe head of them, that besides the present punishment of a sudden overthrow by fire and brimstone from Heaven, as if justice could not stand quiet in such grievous crimes; the Countrey, which once was a second Paradise, another garden of the world, now at this day, lies so pitifully desolate, that

nothing

nothing is to be ſeene, but black and ſutty ground, aſhes and ſtones halfe burnt: there remaining in the middle a great Lake, called by a ſcornefull name, *mare mortuum*, the dead Sea; from which a darke ſmoke continually riſes, moſt pernicious to man, and every living creature: where are no trees but ſuch as are hypocritically fruitfull. Apples indeed, hang openly, and which, in the judgement of the eye, are ripe: but come to them, enticed with their colour, & preſſe them with the leaſt touch, they ſcatter preſently into vaine duſt. The ſubſtance of this, we read even in Heathen Authors, *Solinus*, *Cornelius Tacitus*; but eſpecially, and with a more free addition of circumſtances, in *Joſephus* the Jew, borne and bred up, not farre from this unfortunate Countrey. Behold here, a wofull extremity. It was a rainy morning with them; and yet wondrous light. They were burned to aſhes, before they could riſe, either from their beds, or their ſinnes. And becauſe they were ſuch deſerving ſinners, and yet, were not quick in going to Hell; Hell came to them in fire and brimſtone. Five great Cities, and every part of them, were all on fire together: and it burnt ſo violently, that all the Sea could not have quenched the flames. And was not Gods Anger burning

Solinus *c.* 84. Corn. Tac. *l.* 5 *hiſt.* Joſeph *de bell. Jud. l.* 5. *c.* 5.

hot? me thinkes now I heare the damned in Hell, cry from all sides, fire, fire, fire: and yet, no creature will ever be able to quench the least sparke of it. O the goodnesse of God, that holds me up, over the great Dragons mouth, and yet still out of his mouth, though he does crave, and whine, and cry for me. If I say, God Almighty imprinted with an iron instrument, these horrid markes of his anger, on the hatefull forehead of one Countrey, for the sinnes of some few people: what, O what will hee doe, or in what strange, and new kind of anger, will he expresse himselfe in the black day of judgement, for the sinnes of the whole world? Especially, since that sinne is now growne exceedingly more diverse, both in the species, and in the particulars, then it was in the infancie, or childhood of the world. In the day of judgement, when the Devill questionlesse, as Saint *Basil* observes, will say something before the Bench, to aggravate the matter: Heare, great Lord of Heaven and Hell, I created not these people, (nor could I bring them from nothing) Nor did I engrave my great signe and Image in their soules. I did not take their nature. I did not sweat bloud, nor die for them. I did not send Apostles, and Preachers, to signifie my will to them, in a most power-

powerfull manner; or give grace to effect it. I never wrought a miracle to bring weight to my sayings: Nor did I promise them a Kingdome, or eternall blessednesse: but truely, prepared for them a dark Dungeon, where they shall lie, and die with me eternally. And yet, behold mighty Judge, my cursed crew of reprobates is the greatest by infinites: whom though I much hate, yet I much love their company.

And if we looke before *Sodome*; God in his dreadfull anger, drowned all the world for sinne; both man and beast: behaving himselfe in regard of mans beastly sins, as if he scarce knew, wch was the man, and which the beast. Had we beene (as we might have beene) in the number of those poore lost wretches, wherehad wee beene this day? Distressed creatures, they climed the trees; they flew to the tops of the mountaines to save their lives: Happy was he or she that stood highest. But all in vaine. The waters rose by some and by some, they waiting with trembling expectation: the Floud gat up as high as they: the waves tooke them, roaring as loud as they; and their sinnes sunke them. Part of them cleaved to boards, plankes, and other floating moveables for a while: the drunkard to the barrell, the covetous man to his chest of mony, as

as very desirous to stay in the world, and sinne againe: but no creature of God was willing to save his enemy. And every one that is like to *Ulysses*, praised by *Homer* with this elogie, πολλῶν ἀνθρώπων ἴδε ἄστεα, καὶ νόον ἔγνω, hee knew the Cities and manners of many people; may quickly give us to understand, how strangely the world in many places is defaced, and wounded for sinne. *Væ laudabili vitæ hominum, si remota misericordia discutiatur eam*: Woe to the good lives of men, if thou O Lord shalt discusse them without mercie; We then with our bad lives, how many woes shall we undergoe? And the rather, because it is most true, which the same Saint *Austin* teacheth, *Multa laudata ab hominibus, Deo teste, damnantur; cum sæpe se aliter habent species facti, & aliter animus facientis*: Many things praised by men, are condemned by God; because oftentimes, the outward barke, and appearance of the deed, doth not correspond, and fall in with the minde of the Doer.

S. Aug. lib. 3. Confess. c. 9.

O Sinne, it is a great vertue to hate thee. A Toad is a very pretty thing, in comparison of thee. And now I remember, a Toad is Gods good creature; and if it could speake, might truely say; Lord, such a one as I am, I was made by thee: And howsoever

ever I looke blacke and cloudy, that I move hate in paſſionate men, yet thou loveſt me. Yea verily, the loathed Serpent might ſay, if it had mans tongue, and underſtanding: Although I creepe in the dirt, lick the duſt of the earth, and draw a long ugly traine after me: though under variety of colours, and a ſpotted skinne, I ſhroud poyſon; it being obſerved, that the Serpent with the brighteſt ſcales, hideth the moſt dangerous venome: though my life is wedded to ſuch a body, as the Devill firſt abuſed to appeare in: though men are ſo farre from yeelding me any helpe, that they runne ſpeedily from me: yet I have the ſame maker as they, and derive the worth of my being from as high a deſcent as they doe: and as they are ſinfull, I am more perfect, and exceedingly more beautifull in the ſight of God, and all his Angels. I doe not marvell now, that the holy Pſalmiſt ſpoke ſo heartily, when he ſaid, *Iniquitatem odio habui, & abominatus ſum*, I hated iniquity, and thy ſoule had it in abomination. Go ſinne, the Viper ſhall take place in our boſomes before thee. For, the Viper, that eateth through the tender wombe of the mother, never ſaw the mother before that blinde act of cruelty; ſo that the Viper is onely cruell before he is borne, and before he ever ſaw a gentle

Pſ. 119.

gentle creature, or this blessed light to which his mother brought him. But the sinner sees God in his creatures. And the Viper doth but defeate the body, to bring a temporall death: thou the soule, to bring a death, drawne out, and lengthened with eternity.

CHAP. XVI.

TO sinne, is to turne our backs with great contempt towards God: Towards God, standing in the midst of all his Angels, and holding up Heaven with one hand, and earth with another: and to turne our faces, and imbraces with great fondnesse to a vile Creature. O that a true sight of this, like a good Angell, might alwayes appeare to us, before we sinne! As the proud man and woman turne from God, the boundlesse treasure of all excellencie, and sit brooding, and swelling, as upon empty shels, upon the fraile and contemptible goods of minde, body, fortune. The angry man and woman turne from God, the sweetnesse of Heaven and Earth, and side with their owne turbulent passions. The Glutton, and Drunkard turne from God, *to whom the eyes of all things doe looke up for*

for their meate and drinke in due season, and performe their devotions to their fat bodies and bellies, *quorum Deus venter est*, *whose God is their belly.* Which Saint *Paul* spoke, as it appeareth by the verse immediatly precedent, *even weeping.* The lascivious man and woman turne from God, the Fountain of all true and solid comfort, and take in exchange, the pleasure of Beasts. The covetous man and woman turne from God, without whom the rich are very poore; and dance about the golden Calfe, making an Idoll of their money. For, *Covetousnesse is Idolatry*: The envious man and woman turne from God, from whom come both ἡ χάρις καὶ τὸ χάρισμα, and not inward only, but all outward gifts: and stick to a repining at Gods liberality in others. The sloathfull man and woman turn from God, whose providence is in continuall action & exercise, and give flesh, bones, head, heart, and all to the pillow. *Judas* had thirty pence for Christ, but we have little or nought for him. All the good gifts of the holy Ghost, are struck to the heart by sinne. S. *John* beheld in his Revelation, *a great red Dragon, having seven heads, and seven crownes upon his heads.* And againe, *a woman sitting upon a Scarlet-coloured beast, having seven heads.* The seven heads, are the seven deadly

Phil. 3. 19.

Coloss. 3. 5.

Rev. 12. 3.

Rev. 17. 3.

deadly sinnes, which the great red Dragon, the Devill begetteth upon the woman, the sinfull soule: wherewith he resisteth, and putteth to flight the seven choice gifts of the holy Ghost. I remember the woman, whom our Saviour dispossessed of seven Devils, and the Leaper, that by the Prophets appointment was dipped seven times in the river *Jordane*. The Devill over-commeth the gift of feare (*The feare of the Lord is the brginning of wisdome*) with pride, and presumption: which utterly expell the feare of God. With anger he smothereth the gift of knowledge: For, blinded with anger, we judge not according to knowledge. With envie, he stifleth the gift of piety or godlinesse; For, by envie we bandy with our thoughts, words, and actions, against our neighbours. With lust and luxury he destroyeth the gift of wisedome, by which we are made brutishly foolish. With covetousnesse hee confoundeth the gift of counsell, by which we are violently drawne from all good counsell, in the pursuite of base, but sweete lucre: Covetousnesse being the roote of all evill. With Gluttony and Drunkennesse he killeth the gift of understanding, by which we are besotted, and left altogether unfit to know, or understand. And with sloth he vanquisheth the

gift

gift of Fortitude, by which we are made weake and infirme, and benummed with feare and ſorrow in the ſearch of good things. Here is a battell, wherein the weake over-come the ſtrong; and all, becauſe the ſtrong are fallen into the miſchievous hands of a moſt barbarous Traitor; a Traitor to God, and his owne ſoule. To ſinne, is to betray Chriſt, and give him over to death and deſtruction, that the ſinne, that is, *Barabas*, the murderer may live. Here is a buſineſſe, O Lord! And to ſinne, is to baniſh the holy Ghoſt with all his gifts, to bid him goe, go ſeeke a lodging amongſt the rogues, & beggers. And being unwilling to go (as he is love it ſelfe) and therefore ſtruggling to ſtay; to thruſt him out of the ſoule by the head and ſhoulders; as deſirous in our anger, to break a limbe of him, if he had one. O that we could remember at theſe times, that we are the Devils officers! And when ſinne is not the privation of Grace, becauſe it comes where it is not: it the more dimmeth, and defaceth nature. Sinne is the death and buriall of the ſoule, which onely God can raiſe againe: For, as the body dyeth, and falleth to the ground, when the ſoule forſaketh it: ſo the ſoule dyeth, and falleth under the ground, to Hell-gate, when it is forſaken by God. O

Chriſtian,

Christian, saith Saint *Austin*, *non sunt in te charitatis viscera, si luges corpus, a quo recessit anima: animam vero, a qua recessit Deus, non luges.* O Christian, there are no bowels of charity in thee, if thou mourneſt for a body, from which the ſoule is gone: and doeſt not mourne for the wretched, and forlorne eſtate of a ſoule, from which God is departed. One ſinne is a greater evill, greater above expreſſion, then all the evils of puniſhment, that can be inflicted upon us, by God himſelfe, in this world, or in the world to come: A greater evill beyond all meaſure, then Hell-fire, which ſhall never be quenched. One ſinne. O what have I done many thouſand times over! It is the truth, and nothing but the truth. And therfore, it is ſaid of the ſinne of evill ſpeaking: *The death thereof is an evill death, the grave were better then it.* The words will beare another ſenſe, *utilis potius infernus quam illa*, Hell were more profitable then it. And this is proved as eaſily as written, or ſpoke. For, the evils of puniſhment bereave us only of limited and finite goods: as ſickneſſe depriveth us of health, death of life. But ſinne depriveth us of God, the onely Good that is infinite. And the privation is alwayes by ſo much the more grievous, by how much the good is more good, of which

Eccleſiaſticus 28.21.

which we are deprived. The evils of punishment come from God, flow naturally from him, as from their true ſource & cauſe. Go, aske the Prophet *Amos*, he will ſay as much: *Shall there be evill in a City, and the Lord hath not done it?* God hath nothing to doe with ſinne, but foure wayes; in all which he ſtands off, and comes not neere it: In the hindrance, in the ſufferance, in turning it to good ends, and in appointing the punishment. And all the evils of punishment, which God ever heaped upon man, on earth, and in Hell, or is able to heape, are not fit punishment; my drift is not equall to the miſchiefe of one ſinne, though the Papiſts thinke otherwiſe of their veniall ſinnes: God alwayes puniſhing under the deſert of ſinne, as he alwayes rewards above vertue; as being more prone to the acts of mercie, then of juſtice. And neither all Gods Creatures, nor God himſelfe (be it ſpoken with due reverence and reſpect to his omnipotencie) can ſhower downe ſo great evils upon man, as he daily pulleth upon himſelfe. For they can onely ſting his body with the evils of puniſhment; he ſtaineth his owne ſoule with the evill of ſin. And therefore Saint *Chryſoſtomes* Paradox, out of which he hath dreined a moſt learned Homily, is not a Paradox: *Nemo læditur* Amos 3. 6.

tur niſi a ſeipſo. No man is hurt but by himſelfe: For, it is plaine, that matters of puniſhment may be turned to vertue, which doth not hurt: but alwayes from ſinne comes damnage and hurt, becauſe more is loſt then gain'd, though all the world bee gain'd: it being ſure, that by ſinne God is loſt, and cannot be gain'd. Sinne, (to ſpeak gently) is the ſleepe of the ſoule. For, as he that ſleepeth, feares oftentimes what is not to be feared: As, to be drowned in deepe waters, to fall from the top of a high rock into the Sea, to be devoured by a Beare, or a Lion, or ſome ſuch vaine thing, of which he dreames; but the Thiefe, who comes now in earneſt to cut his throat, he feares not: So the ſinner feares ſome few ſhadowes of danger, but not the ſinne that kils him. O fooliſh Horſe, that ſtarts at the ſhadow of a tree, and when the Drums and Trumpets ſound, runs gladly among the Pikes, thruſting himſelfe upon true danger! And as he that ſleepeth, beleeves oftentimes, that he is in full poſſeſſion of that which hee hath not. He dreames of gold, and of a Palace, and in the act, the cobwebs of his poore Cottage drop upon his face, and wake him. The ſinner being in danger, dreames of ſafety, and wakes, environed with danger. And laſtly, as he that ſleep-

eth

eth, performes oftentimes the worke of a waking man, but imperfectly; He speakes, but brokenly, and with little sense: He rises, and walkes, but seldome without a fall. So the habits of vertues being destroyed in a sinner, have left a warmth and facility behinde them; which seeme vertuous, when they are not; and therefore delude exceedingly, both the person and all the witnesses of his carriage. And such a person is more dangerously sicke then the Hypocrite, who knoweth his errour; or may be soone convinced of it by the light of nature. *Phœnix* in *Homer*, under whose government *Achilles* was brought up to that great height and perfection of knowledge, was directed by the rules of naturall prudence, to be two Masters to him. For, the Poet describes him ῥητῆρα μύθων, πρηκτῆρα τ' ἔργων, a director, not onely of his words, but of his deeds also. But he that is warmed with such a heate, when the fire is gone, beleeves that he is hot, rejoyceth in it; and little thinkes what kinde of warmth it is, wherewith he is heated.

From these premises, I gather what I had lost. I had lost the princely robe of justice, the rich garment of needle-worke, wherewith the Kings daughter was adorned: after the losse of which, my soule was

not the Kings daughter. I had loſt the name, dignity, and credit of Gods good childe: the ſpeciall providence, and protection, with which he ſhrouds, as a Hen her Chickens, covers, and ſpreads himſelfe over the juſt: (O tis warme being under his wings) and all the more ſpeciall helpes, which imparting to them, he denies to ſinners, I had loſt. I had loſt faith, and except hope, all infuſed vertues: which are the ſtrength, veines, and ſinewes of the ſoule, by which ſhe is enabled to doe well and orderly in order to ſalvation; and which are, as it were, the faire pearles, with which ſhe is beautified. I had loſt, O I had loſt the moſt unvaluable benefit of Chriſts merits. Chriſt could not ſay then to his Father of me; Father give him me, I have bought him. I had loſt God, and therefore was robbed of all good. He that is every where, was gone from me. He was out of my reach, out of my call: and hee would not heare me, but called by earneſt repentance: a hard taske, and not poſſibly to bee compaſſed, without his powerfull aſſiſtance, that was farre from me. And (which is the top of admiration) I had loſt my ſelfe; and could by no meanes, learne whither I was gone. Had I gone out into the ſtreets, and asked all paſſengers, if any good man

or

or woman could tell where I was: Had I ſaid, neighbour, pray have you found me? I am loſt. Whatſoever my neighbours had ſaid, all ſound Chriſtians would have anſwered, that I was loſt, and ſo loſt, that I could never be found, but by an infinite power: and that for their parts they knew not where I was. Indeed, I neither know, nor ſhall ever know fully, what I had loſt. Go now, all Merchants, and Tradeſmen, henceforth hold your peace, ſpeak no more of your loſſes by Sea or Land. I had loſt more, then Land and Sea themſelves. And having loſt all good, I ſtaid not there, but alſo was over-whelmed with all evill. It is a great evill of diſgrace to be the childe of a wicked man, or willing to ſerve him. Sin had made me the childe of the Devill, and more ſubject then a childe, a ſlave to him and ſinne. And therefore Chriſt ſaid to ſinners, *Yee are of your Father the Devill.* He ſaid likewiſe, *Verily, verily, I ſay unto you, whoſoever committeth ſinne, is the ſervant of ſinne.* Sin then, being all over evill, and all the evill that is: and I having committed ſinne, and ſo, being the willing ſervant of ſinne, what a ſtrange kinde of evill was I, that ſerved ſo great an evill; when we all know, the ſervant is not higher then his Maſter, but much under him? Here is a

ſecret. It is an evill chance to a houſe, when it fals into the moſt hard hands of a cruell murderer, or bloody traitor. But ſin had changed me into the moſt unhappy dwelling of the Devill. And I that once feared to ſee the Devill, and who if I had ſeene him, would have runne; much more, feared to come neare him, or to dwell with him in the ſame houſe, or chamber; had then tooke both him, and Hell-fire that he carries about him, into my owne ſelfe, and given him the cloſet of my owne heart to lodge in. Sinne changed the Angels of Heaven from a pure white, to a moſt foule blacke. And thus it had altered me. I know that ſome of Gods people, had they ſeene me, would have ſaid: What ere the matter is, you are wonderfully changed: And then, I might well have anſwered, Truly I am not well, I am vexed with a continuall fit of a deadly ſickneſſe. And I am ſo weakened by it, that I cannot diſtinguiſh betwixt good and bad. I have exchanged God for vile things, hypocriſie and ſuperſtition, which I have preferred before God. For he that of two things laid before him, chuſeth one, eſteemes that to be the greater good which he taketh, and preferreth before the other. I know not what I doe: For I wound God altogether with his own

weapons

weapons, with the ſame gifts, which I received of him, with a condition to ſerve him: having turned all his gifts into the ſharp weapons of ſinne. I wound him with his owne concurſe, his power, by which he doth aſſiſt me in all actions, agreeable to my nature; ſo that I force God to ſtrike himſelfe in very deed with his owne hand, as if I dealt with a childe; and ſet God againſt himſelfe, as it were, cauſing diviſion in the beſt, and higheſt unity.

But now being recovered of the diſeaſe, my underſtanding is more clear, and more diſcerning; and knowing God here, my Faith and Hope give me a kinde of ſecurity, that I ſhall know him more diſtinctly hereafter, and ſee him *face to face*. Man deſiring to know, labours to know; and becauſe knowledge is honey-ſweete, the more he knowes, the more he labours to know, and the more he knowes to labour for knowledge. And in his labouring to know, one chiefe part of the knowledge he gaines, is, that although he ſtill labours to know, and ſtill knowes, and although hee ſhould live a thouſand yeeres, and ſtill know; ſtill amongſt the things which may be knowne, they would be more which he knowes not, then which he knowes. And ſo ſtill it would be, though he ſhould live

in the world, for ever. But God did not plant the naturall passion of desire in the reasonable soule, with an intention, that it should alwayes lie gaping; but that it should at length be satisfied, when it should close at last, with its last end. The like effect followes in pursuing other objects of desire. If God should have made, after his conquest of one, another world for *Alexander*; when he had done there, he would have beene weeping againe: while indeed, hee would not have wept for another world, but implicitely for God, who onely could have filled his boundlesse desire. The desire of man, is in a manner infinite, because it desires one thing after another, into infinite: And it can never be satisfied in this manner, because the things desired come not altogether, but ever, one after another: as the day commeth, but successively, houre after houre, not altogether. And therfore it must follow, & it will follow, and it cannot but follow, that it must be satisfied with a thing actually infinite, wch shal alwaies feed, and yet alwayes fill the soule with knowledge, riches, pleasure, every good thing: *ut semper quidem Deus doceat*, saith S. *Irenæus*, *homo autem semper discat quæ sunt a Deo*: That God may alwayes teach, and man may always learn: every degree of light opening

to

to the ſoule a more ample and more cleare ſight of God, in himſelfe, or in his creatures. Deſire and Love tend to union: we deſire to have, and we love to enjoy. And therefore, the powers deſiring and loving, ſtrive to bring home the thing beloved: where deſire ceaſes, and love remaines. And thus alſo, in the acts of knowledge. For alhough after our manner of knowing in this world, becauſe our knowledge is imperfect, it is not required, that the thing knowne or underſtood ſhould be joyned to the underſtanding, by which we know; but this is contented with a ſpecies or picture of it: yet when we know and ſee clearely, God and the underſtanding come *face to face*; they meete in a cloſe union together. The Underſtanding being the firſt faculty, muſt, as it were, firſt touch the divine Eſſence. I muſt not here imagine, that the union of the bleſſed ſoule with God, is like the conjunction of Chriſts humanity with his divinity, whence reſulteth one perſon, which we call Chriſt: but ſhe ſhall be joyned to him, as a child to the mothers breſt, where indeed it ſucks, and takes hold with the mouth, but the mother holds it faſt in her armes, ſupporting it, that it cannot fall, either to the ground, or from the breſt. And whereas theſe two faces are very different,

rent, the Understanding, be it Angelicall, or Humane, and the Essence of God: because God cannot stoop in his Essence, though he doth in his power and other Attributes, the created understanding; as being very low, is lifted up to the divine Essence; that is, strengthened with a light, which we call the light of glory. And this is a true Comment upon the Prophet *David, In thy light shall we see light.* It was excellently done of the Father of lights, in the creation of the world, in the first place to produce light. For, as it was the first perfect creature, so it shall be the last, I meane, the light of glory. He begins with light, he goes on with light, look else: and he ends with light. And why so? because God is light, and because he ever was, and is, and ever wil be light. The soule shall see in God, a most exact Unity branched into a Trinity; a most perfect Trinity gathered together in an Unity: the most excellent independencie, or rather priority of the Father, (because neither doth the Son or holy Ghost in any proper sense, depend) the most excellent generation of the Son, the most excellent procession of the holy Ghost; whereof one is not the other, and yet, they are not three most excellent, but one most excellent. O Mystery of Mysteries! How the

Psal. 36. 9.

Angels

Angels in every degree depend upon God, and differ one from another! How becauſe he could not make a creature as perfect as himſelfe, he goes in ſome kinde, as farre as he can, gives them as much of him as he is able: imparting to them unchangeableneſſe and eternity, though not from everlaſting, yet for ever and ever! How fitly the choſen of God, fill up the number of the fallen Angels; every one enjoying a different degree of bleſſedneſſe; their workes, and meanes of their ſalvation having beene different: and becauſe of every one it might be ſaid, *Non erat ſimilis illi, qui conſervaret legem Excelſi.* Hee had not his like, in keeping the law of the moſt High: becauſe nature differing in all, the meanes and courſes did anſwerably differ. And whereas in the world, ſhe ſaw God in his creatures, ſhe ſhall now ſee the creatures in God, which ſhe ſaw, which ſhe ſaw not, and which humane eye never ſaw: which ſhall afford her ſatisfaction, though not perfect her bleſſedneſſe, according to S. *Auſtin, He that ſees thee, O God, and thy workes in thee, non propter illa beatior, ſed propter te ſolum,* is not more happy for ſeeing them in thee, but for ſeeing thee onely. She ſhall ſee as much as God hath ſet apart for her bleſſedneſſe; and though ſhe differ from others in

in her extenſion of ſight, ſhe ſhall not deſire to ſhare equally with them, becauſe it is one of her perfections, and indeed part of her bleſſedneſſe, to reſt perfectly upon the will of God, from whence flowes a bleſſed peace. From this beatificall viſion, or ſight of Gods face, ſhall flame out a moſt ardent love of God. Wee behold in the world but certaine emblems of Gods mercie, juſtice, power, and the like; which are out of God, and in creatures; and yet, the reflection ſets us on fire with the love of God. How then ſhall we burne in love towards him, when we ſhall ſee all we ſee, in God, though not all in God, in whom all is God? Verily, this love will have a Property above all loves. For the lover of God in Heaven, cannot but love him. For, having once ſeene him, he cannot but look upon him; and looking upon him, he cannot but love him. Many objects in this meane world, meane, in reſpect of Heaven, at the firſt ſight, ſtirre us to love. Looking we love, and loving we looke, and the more we look, the more we love; and the more we love, the more we looke; and we cannot tell for the time, whether we looke more, or love more. Call away the ſoule that lookes upon God; offer her a thouſand worlds for the preſent, and ten thouſand hereafter.

hereafter. Bring all the cunning enticements that the Devill can thinke of, or that God can give him leave to forge: make here an assurance of all that God can give, besides himselfe: bring Gods owne hand to it. Go to her againe, speak aloud, tell her of another Heaven, where, although God is not to be enjoyed, yet there are Angels to be seene, and delights without number, to minister pleasures that cannot be numbred. Speake words as faire, as the foule you speake to: And cry with the Devill, *All these things will I give thee*: not over one world, O poore, O barren temptation! but over as many worlds, as God can make, if thou wilt turne aside from God, but a little, a very little, or winke out but one moment. She will not, she cannot; not that she will not, because she cannot; or that she cannot, because she will not: but shee neither will, nor can. Nothing but Gods holy will can move her to turn aside, or wink, and that shee knowes, is constant to her Happinesse. O the baseneſſe of this world! O the beastlinesse of our lusts, and carnall desires! O the vilenesse of our pride, and filthy bravery! How foule, how sordid, how beggerly they are, set in comparison with the sight of God in Heaven? What poore things are they, to take in exchange for eternall

Matt. 4. 9.

eternall blessednesse? Go, go presently, and sell your part of Heaven, your part in God for these base things. O the vanities of earthly Courts and kingdomes! Give us God, him, him, only him, and let all go. For in God, we shall have riches without care, honour without feare, beauty without fading, joy without sorrow, content without vexation; all good things, not one after one, but altogether; and without the defects annexed to them in this imperfect world. The Husband that loves the Wife of his bosome: the Mother that loves the child of her wombe: the children that love their Parents, whose living Images they are: the friend, that loves his friend, for whom he would endanger his life, though he hath but one: they may frame a conceit of the tender love of God to the soule, and of the soule to God: but they cannot entirely, and comprehensively conceive it. For upon earth we may love one man or woman most; yet we may love others, though not as the persons we love most; and our love of others, may have no respect to the person we love most, and so our love may bee divided. We cannot love two most: *in Deum*, as *Plato* speakes, there is but one best in all kindes, one best, one best-beloved. But in Heaven, our love shall settle with all the

the force it can make, upon God; where onely one is to bee loved: τὴν γὰρ μοναρχίαν βούλεται εἶναι συμβαίνειν, saith Saint Justin, for Gods most perfect unity requires the perfection of a Monarchy. It is the most perfect government, where is one supreme, Governour, and therefore one God. And though in Heaven, we love Saints, and Angels, yet that love is a naturall branch of the love of God. We love them, because we love God: we love them in God; wee love God in them, we love God for himselfe, and we love them altogether for God. But where a Trinity of persons is the Giver, in the highest gift of all, and the end of all other gifts, there must appeare a trinity of gifts: the sight of God, the love of God, and a rejoycing in God. According to the good we receive, and the intimacie of its connexion with us, so natur'd is our joy. It must then be the greatest joy, when we shall perfectly enjoy the greatest good. But what if the greatest good be all good, shall we have all joy? yes, I write it with great joy, all joy: the sight of all, all love, all joy: not that can be given, or that can bee received, but that we can receive. *Quicquid recipitur, ad modum recipientis recipitur*: whatsoever is received, is received according to the capacity

pacity of the receiver. And though perhaps some one or some few, shall receive all that can be given to such a creature: (for, God now gives himselfe out most freely) yet they shall not receive all, because no finite can receive an infinite: nor all that a more perfect creature could receive. It will be no small part of the soules joy, that Gods will is done in his Saints, in his Angels, in the saved, in the damned. *Psal.* 58.10 *The righteous*, saith the Psalmist, *shall rejoyce when he seeth the vengeance.* There cannot bee a knowledge and possession of God, without great joy. And will it not afford matter of great comfort to the soule, to see in God, the dangers of this world, both spirituall and temporall, which strengthened with a hand from Heaven, she fairely passed? When she thinkes, being now in full security: With such a plot the Devill assaulted me at such a time, had not God beene in the combate with me on my side, I had beene lost. Had I runne such a course, that runne in my head at such an houre, I had runne head-long to Hell. Had God call'd for me, and for an account, at such a day, by land, by sea, when the sea roard, the winds blew, the rocks watcht for the vessell I was in, when the Ship reeld to and fro like a drunken man, the Sea-men staggered and

trembled,

trembled; I had not beene a blessed soule. Through what a strange world did I travell hither? how every small corner was beset with snares? how the wayes abroad; how the houses and streets of Townes; and the very Churches were throng'd with evill Spirits, which I never saw till now? How sweete, how mercifull God was to the world, divided and distracted with so many errours; defiled with so many sinnes? How could he suffer men to live out halfe their dayes? He that brought the world from nothing to something, why did hee not throw it away in his anger, from something to nothing againe? O sweetnesse, goodnesse, mercie, great, exceeding, infinite; and there she dives. In this life, no joy goes without a sorrow, without its Keeper: that our life is like the roofe of the great Temple in *Jerusalem*, which, as *Villalpandus* records out of *Josephus*, shewed flowers growing among guilded prickles: and surely, in the best day of our lives, when wee sung the sweetest, if wee sinke into the matter, we shall finde, that we had a sharpe thorne at our brests. But the inside of Heaven is without a cloud. Every day, though new, and fresh, and shining, is like a Friers weed, dishonoured with a patch, a badge of our beggery, our misery.

The Romish Canon-law keeps the Popes so close to Religion, that none are deposed *ipso facto*, but for the crime of Heresie. God the maintainer of this joy can never be stirred; and therefore it must needs be a setled joy. And of this Countrey I joy to speake, because I am now in the way to it. I will turn my eyes a little upon the Queen of *Sheba*. She comes from a farre Countrey: whats her businesse? Onely to see, and speak with *Salomon*. Which being done, what sayes she? *And when the Queene of* Sheba *had seene all* Salomons *wisedome*; not heard, but seene, it was not onely wisedome of words. *And the house that he had built*: yonder house, above. Now I shall take of the Text here and there: *And the attendance of his Ministers*: his blessed Angels: *and their apparell*, their robes of immortality; *there was no more spirit in her*: *and behold, the halfe was not told me*: thy Preachers could not speake halfe: *Happy are these thy servants which stand continually before thee, and that heare thy wisedome.* A greater then *Salomon* is here. O Lord, so teach me to converse with Christ here, that I may dwell with him hereafter. *Amen.*

1. *King.* 10. 4.

Vers. 5.

Vers. 7.

Vers. 8.

CHAP.

CHAP. XVII.

BY night on my bed, (saith the Spouse) *I sought him whom my soule loveth, I sought him, but I found him not.* It is very strange. For, that which the Divines call *Gratia prima*, the first Grace, comes alwaies by night. It being alwayes darke night, and indeed, the dead of night, before Grace comes. And the first Grace doth not finde Grace where it comes: For then, it would not be the first. But, the meaning is: the Spouse before she was the Spouse, or the soule sought God without Grace, as the Philosophers, of which Saint *Paul* speakes, *Rom.* 1. sought him without him, as the Giver of supernaturall Graces; sought him by night, sought light in darknesse; rejected the sufficiencie of Grace offered to her, and thought to doe miracles, and worke above nature, by the helpe of nature. Or if it be a harsh note, she sought God without Grace: We may say, that she was moved by the first Grace to seeke God: but because she did not worke with it, as farre as the Grace did enable her, she wanted the second Grace, and did not seeke him aright. For, shee sought him on her bed, sluggishly, & drousily: She sought him onely in a dreame:

ſhe ſought him, when the belly was full, and the bones at reſt, betwixt ſleeping and waking: and therefore, by her leave, ſhe was miſtaken; her ſoule did not love him; For, if her ſoule had loved him, her ſoule would have tooke another order with her body, and ſhe would have ſought him otherwiſe, and might have found him; But now, ſhe ſought him, and ſhe found him not: and why? She was miſtaken both in the time, and in the place. For, he was neither to be found by night, in the darkneſſe of a ſinfull life; nor on her bed: what ſhould he have done there? hee neither ſlumbreth, nor ſleepeth. She ſhould have ſought him where he was, and would be found. Nor can it in reaſon be imagined, that he would come to her, come to be found, and enjoyed; and ſhe neither move hand, nor foote, nor eye in the ſearch of him, but lie all along, with her hands and feete ſpread abroad upon a bed of doune, and with her eyes ſhut: and that ſhould paſſe for a ſufficient ſeeking of all goodneſſe; to be rewarded with Heaven. But, though ſhe hath not found him, ſhe hath found her errour; and ſhe begins againe. *I will riſe now, and goe about the Citie, in the ſtreets, and in the broad wayes, I will ſeeke him whom my ſoule loveth: I ſought him, but I found*

found him not. Now she will rise. The first beginning of good to be done on our parts, after the kinde entertainment of the inspiration, is the purpose of doing it. Well. She is dressing her self hastily. But what will she doe when she is up? We shall quickly see. For, I heard her say, *I will rise now*; She will admit of no delay: she will fall to worke, while the inspiration is warme, and before it cooles. But what doth shee meane to doe? Goe to the City. Hitherto she goes well. For, the Wise-men, that came to seeke Christ, wisely addressed themselves to the City, and there enquired for him. And to declare, that they tooke a good ordinary way, and that extraordinary helpe is ordained to supply the defect of Gods ordinary assistance: extraordinary meanes failed them; for the new-created starre disappeared. In the City, she will finde many good people, that will gladly tell her good tidings of him, whom her soule loveth; because their soules have loved him, from their childhood; and ever since they knew what it was to love. God gives her a will, and power to rise. And because shee rises with him, he goes with her to the City. Her going with him, moves him againe, to goe with her. But it is not well, that shee will goe about the City. For, if she goe

not ſtrait forward, but about the City; ſhe cannot avoid diſtraction, nor multiplicity of buſineſſe: and the Bridegroome will either be neglected, or not worthily regarded. And ſo it fell out. For, ſhe went about the City in the ſtreets, where ſhee met all ſorts of idle company; a rabble of Night-walkers; and ſome, with whom the Communion, not of Saints, but of ſinnes, had made her acquainted. And now, ſhee was full of buſineſſe: and he, whom (ſhe ſayes) her ſoule loveth, was forgot. And ſhee ſought him in the broad way. The way to Hell, and perdition, is a broad way. Shee ſought the King of Heaven, in the way to Hell. And therefore ſhee found him not. And yet ſhe was very forward in the firſt onſet: *I will riſe now.* She had not made her own, the two leſſons, wch are ever coupled together: *Depart from evill, and doe good.* But what hapned? *The Watchmen that goe about the Citie found me: to whom I ſaid, Saw yee him whom my ſoule loveth?* Is it ſo, pretty one? you that roſe up now, and thought to watch out the night, are you took your ſelfe by the Kings Watchmen, for a ſtraggler? for a haunter of the ſtreets, and the broad wayes? It will be queſtion'd now, whether you be honeſt or no, both of your body, and your hands? The watchmen will

Pſal. 34. 14
Verſ. 3.

will tell you, having met you at ſuch a time, that you doe not look honeſtly; that your ſin is plainly written in your forehead. This affliction, I hope, will ſift, and winnow you. You cannot bring the Watchmen within the circle of your fault. It is their office, to go about the City, and to ſurpize ſuch as you are. Reſolve them now, and with ſound reaſon, whence you came, and whither you would. The poore loſt thing hath griefe enough: and her afflictions have made her bold. She will not be queſtion'd. For, before the Watchmen can open their mouths, and ſpeake to her, ſhe is wondrous buſie in the examination of them, *Saw yee him whom my ſoule loveth?* And now, ſhe makes it plaine, that her ſoule loves him. She goes the right way to finde him. She ſues for direction to her beloveds Watchmen. Doe yee heare, you Watchmen, nay, pray let me ſpeake firſt; my late wandring is warrantable: I goe in queſt of him, whom my ſoule loveth; and my love cannot ſleepe. Speake one of you. Did yee ſee him whom my ſoule loveth? Were my love towards him, all tongue, or all face, I could forbeare his company. But becauſe it is he, whom my ſoule loveth; while I have a ſoule, I cannot be without him. But did yee ſee him? I am in great haſte, pray tell me.

While the Watchmen were getting up out of the deepe amazement, into which ſhee had ſtruck them, like an unwonted apparition by night: She ſteps aſide in a heate. And ſo I come to the reſt, I would ſing to my ſoule. *It was but a little that I paſſed from them, but I found him whom my ſoule loveth: I held him, and would not let him goe.* As ſoone as ever I had paſſed beyond them: preſently after I had untwiſted my ſelfe of company. And what then? Let all the world heare, and rejoyce with me. I found whom my ſoule loveth. O deare Lord, have I found thee? Where haſt thou beene this many a day? I have beene ſeeking thee by night, and upon my bed, and about the City, and in the ſtreetes, and in the broad wayes, and I could not finde thee. And I have beene found my ſelfe, and tooke by thy officers, (they are not farre hence) and had not my tongue beene very quick and ready; and my wit good; and my cauſe better; I had beene ſent to priſon, and laid faſt enough. But I preſently tooke them off from all their authority, and us'd thy name, and ſaid, *Saw yee him whom my ſoule loveth?* But, thou haſt not yet told me, where thou haſt beene. Indeed, I was halfe afraid, I had quite loſt thee. I beleeve, I doe, I doe; that, had'ſt not thou

ſought

ſought me, more then I ſought thee, wee had never met againe. And thou didſt help me to ſeeke thee: but I could not helpe thee to ſeeke me; as I could not helpe thee to make me. For, I was loſt my ſelfe, not only in my ſelfe, but alſo in my underſtanding: and I knew not, what directions to give for the finding of my ſelfe, becauſe I knew not where I was. But ſince I have extracted from particulars, by the Chymiſtry of experience; what a bottomleſſe miſery it is to be loſt from thee: and what a ſolitary labour it is to ſeeke thee; now I have found thee, I will hold thee with my heart, and with both my hands and armes; and I will not let thee goe. The ſoule being now cloſe in the armes of her Beloved, muſt exerciſe her ſpirituall acts in a more perfect manner. Let me kiſſe that middle wound, that hath foure leſſer wounds to waite upon it: O thoſe bleſſed Quires of Angels! they ſing marvellouſly well. But when they have ſung over all their ſongs, no muſicke is like to *Davids* Harp, the old inſtrument of ten ſtrings; to wit, the keeping of the ten Commandements: by the which, Gods holy will is performed. This All-ſeeing providence, that all over-flowing goodneſſe, that immenſity, this infinity. Lord, Lord, whither goe I? I am quite ſwallowed

ed up. No tongue can ſpeake it. Doe what pleaſeth thee. O moſt good, and moſt great, whoſe greatneſſe doth moſt ſhine in goodneſſe. O God, who can fadome thy eternity? And now, I cannot hold up my eyes. I muſt needs fall faſt aſleepe.

CHAP. XVIII.

I Know what will happen to many of my Readers. What I have wrote, will put nature to the ſtart, and a little fright the ſoule. And therefore, it will worke in them awhile, though at length, weakly and remiſſely. But other paſſages preſſing upon them, paſſages of mirth, of buſineſſe; it will grow colder and colder in them, weare away, and after awhile, be quite forgot: the Devill hammering out by little and little, a golden wedge with one of a baſe metall. If the ſeed hath not fell upon good ground, thus it will be with them. And then let them thinke of me, and remember, that I foretold them, what would happen. *Æthiops in balneum niger intrat*, ſaith Saint *Gregory*, *niger egreditur*: The Æthiopian goes blacke into the Bath, and comes again, blacke out of it. The Prophet *David* hath a divine expreſſion: *If he turne not, he will whet his ſword*, meaning God: *hee hath bent his*

Pſal. 7. 12.

his bowe, and made it ready. Whom doe we ſtrike with a ſword? him that is nigh us. Whom ſhoote with a bow? one a farre off. Who is nigh God? the old man. For by the courſe of nature, hee is neare death. Who ſeemes to be farre off? the young man: but God can reach him with his bow. Lord helpe us. We are farre gone. We cannot learne that which God taught from the beginning of the world: And when people began to multiply, taught every day, and houre: And that which he moſt teaches of all that ever hee taught. And what is it? that *here we have no continuing City, but ſeeke one to come.* Could we ſinfull creatures fore ſee our own ends, and the lamentable chances, that lie watching for us, as we paſſe by ſuch a day, and ſuch an houre, the hardeſt of us would weepe: let us weepe then, for the cauſe of all our miſery, our execrable ſinnes. Chriſt wept over Jeruſalem, becauſe he ſaw the hearts, and fore-ſaw the ends of all the people in the City. He ſaw, perhaps one, ſtretched out with pride, that ſhould, after two months, die like a Dog in a ditch. He ſaw another pawning his very ſoule for honour, that ſhould not live out the fourth part of a yeare to enjoy it. What ſilly fooles the Devill makes us? Here he ſaw one catching

Heb. 13. 14

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ing and scraping for mony, that he was certain should be call'd to a strict account, and cast into Hell, within the short space of a month. There another, cheering up & pampering his flesh with dainties, and fill the tother cup, that the wormes were within lesse then seven dayes, to enter upon. Here he heard one swearing and tearing God, the holy name of God: and there presently, he heard God also *swearing, in his wrath, that he should not enter into his rest.* And here another, venting as many lies as sentences, while he heard God say, cut him off, let him speake no more: it is my course: for the longer he lives, he will be the more wicked. He might see two goe reeling in their drunkennesse, one of whom the same night, should break his necke from a window, and the other be stab'd to death in a riot. Two more following the vile motions of their owne filthy lusts, and in league with base women, that the same weeke should cut their purses, and throats together. He saw the greatest part of them, pursuing earnestly their owne sinfull desires, and either diseases gathering to a head inwardly in their bodies, or Gods judgements outwardly mustering their forces to send them to Hell out of hand. These mournefull passages Christ saw, and being

very

very sorry to see them wept. He pronounces the sentence of destruction against the City, and he weepes while he does it. *Hinc illæ lacrymæ*, Hence came those teares. He wept not, put on with the thought of his owne passion, though very nigh, but of their destruction. And therefore he sayes, *Daughters of Jerusalem, weepe not for mee*, for whom then, Lord? *but weepe for your selves, and for your children.* Doe we love our children, our pretty little Babes? let us weep for our sins, that we may not weepe for them. And can we see Christ weep, him that died for us weep, and not offer our service to wipe the teares from his eyes? Saint *Gregorie Nazianzen* rapt out of himselfe in consideration of the poore condition of the poore, cried out, ὦ τῆς ἐμῆς τρυφῆς, καὶ τῆς ἐκείνων παλαιπωρίας, O my dainties, and their misery! And thus we may cry of the soules in Hell; of some of our friends, and neighbours, that died lately: O our joy, our quiet, and their miserable torments! which we ought not to pity, which God pities not. When I have wrote all I can write, I feare, all will end here. There is a blessed repose in God for good men, and a cursed prison for wicked livers. But we are so busie in the world betwixt both, that we have no time to thinke of either, to looke upwards

or

or downewards. Yet know, that we cannot ſtay betwixt both for ever. We are certainely appointed for one, where we muſt reſide for ever and ever.

Good Reader, ſtand firme againſt the Devill, and againſt his two Factours, the Fleſh, and the World. Beware, you that thinke your ſelves to be morall men and women, of little ſinnes. Of ſinnes, little in our weake eſtimation, becauſe they canker not our credits, nor caſt upon us the ſtaine of wicked livers. Doe wee give to our endeavours in their commiſſion, a command to pleaſe God or men? Saint *Auſtin* ſpeakes like himſelfe: *Noli quotidiana peccata contemnere, quia minima ſunt; ſed time, quia plura ſunt: Plerunque minimæ beſtiæ, ſi multæ ſint, necant*: Doe not contemne thy daily ſinnes, becauſe they are ſmall; but feare them, becauſe they are many. Small beaſts, if they bee many, many times kill. And the ſmalleſt ſinne that can be committed, but once committed, troubles exceedingly, and offends the moſt cleane cleare eyes of God. If you are ſtill obſtinate, the Devill is more good then you, the blacke Devill of Hell. For Grace is not offered to him, and therefore, he cannot lay hold upon it. It is offered to you with entreaties, and you refuſe it. And

moreover, the Devill is confirmed in his obſtinacie, you are not. God invites you, I ✳
am ſure of it, I am ſure I came from him. The Angels and Saints from Heaven, all the choſen of God from all parts of the world, pray you; as very deſirous of your company. The holy Church entreats you: for I came likewiſe from her, to you. Liſten to your thoughts, marke there: your own poore ſoules beſeech you, trembling like the Hart ſhot neare the heart, and ſtrucke with the fear of eternall damnation: crying to you, we were made for God: O put us into his hands. Our hearts are very ſicke of a very dangerous diſeaſe, worſe then the Plague, chilneſſe in Gods ſervice. Let us write upon the dore in red letters, as they doe upon the dores of houſes infected with the Plague; the pen being dipt in the bloud of Chriſt, *Lord, have mercie upon us*. Yes, yes, have mercie upon us: and not for our ſakes, not for our Fathers ſakes, not for our Anceſtors ſakes, not for the Saints and Angels ſakes, not for the Virgin *Maries* ſake, but for *Jeſus Chriſt* his ſake. *Amen.*

CHAP.

CHAP. XIX.

EXtraordinary occasions require extraordinary proceedings.

The Copie of a Letter, sent to my Lodging in Thames-street.

Mr. *Carpenter*,

AN old acquaintance of yours, sends his hand, accompanied with his heart to you; although he dares not trust you, either with his person, or name. Especially, considering, that you traduced an innocent man before the Bench, as a seducer, because he lov'd you, and therefore desired you to remember from whence you had fallen, and repent of your errour. Poore man, I pitie you: and therefore I pitie you, because I love you. Whither so fast? Looke backe, God is a Father still; and his Church, still a mother: and each hath many bowels of compassion. You seemed to us a man of a good nature; and religiously enclined. And I remember, when your Pen also was imployed in the behalfe of the Catholike Church. And yet I understand, that you are not contented to speake, but that you have wrote also, and are now ready to speake from the Presse, the dishonour of her, that was your

owne

own Mother, and is Christs own Spouse. Thinke without passion: Is not this, θεομαχειν, to fight with God? And with what weapons, when you fight with him, can you wound him, to hurt him? Or did he ever fight, and at last went not away conquerour? As God hath furnished you with gifts of nature; which you by his helpe, have bettered with labour: so he requires the imployment of them in his owne service. And if the imployment, or use be not reasonably paid, a severe account must be rendered. Can you, without a pressure of conscience, call that a Church in which you are? a thing so torne, and distracted. Can your soule, which hath hungred after heavenly things, feede now with the swine, upon such huskes? God for his Christs sake, open your eyes; that you may see and know him and his Church, and also, your selfe. Which he prayes day and night, that loves you night and day.

The Answer.

Sir,

WHereas you stile your selfe, *my old Acquaintance*, without any farther illustration; I have greater reason to feare, and to flie, then to hope, and pursue: because amongst my old Acquaintance, more have beene evill, then good. And by the sequell,

it appeares, that you ſtand in the ranke of the evill ones: And that you are *my old Acquaintance*, in the ſame conſtruction, as the World is old, of which one ſayes: *Mundus, qui ob antiquitatem ſapere deberet, &c.* The World, which becauſe it is ſo old, ought to be wiſe, growes every day more unwiſe, as it is more old.

A hand I have received, and a good one, but that as good a heart came with it, will not ſinke into my heart. The hand is faire, but how ſhall I know the heart is not foule? Indeed, *Ariſtotle* ſayes, that ſpeech is the picture, or image of the minde. But hee meanes, when the ſpeech is the mindes true Interpreter. You cannot be ignorant, that it is a received, though a cloſe principle amongſt the Jeſuits, *We may be free of faire words: becauſe they goe not from us, as drops of bloud, or money with loſſe, or expence.* O the riches of experience! Both the Indies are poore, compared with them.

That *you dare not truſt me with your name, or perſon*; gives evidence for me, that I am more true to my Superiours, then to you. And good reaſon. Becauſe I conceive, there mediates no reall tie betwixt you and me, but the worne and old tie of old Acquaintance. And I never learned, that God obliging a man to his old Acquaintance, joyned

ned them with the bonds of extraordinary love in the leaſt degree, or bound them to a performance of the acts, depending upon it. But I am glewed to my Superiours, by the firme tyes of extraordinary love and ſubjection, and therefore, of duty and obedience. I am in reference to them, as an inferiour part in reſpect of the head, and ſhoulders. And therefore if my old Acquaintance ſhall ſtrike at the head, or annoy the body, of which I am a foote; I ſhall kick him down, if I can, even to the ground: and ſay, there lies my old Acquaintance.

The man, whom you propoſe to me under the title of *an innocent man, and a lover of me, and of my ſoule*; would have beene more truely deſcribed, if you had ſaid, A wilde Prieſt, a ſwaggarer, a lover and haunter of the Taverne, even when the ſword of death hung by a ſmall haire over his head. It was my chance to meete him in the Kings high-way, attired like a Knight or Lord, travelling alone in a faire Coach, drawne with foure great Horſes, towards the houſe of a Lady; whoſe Prieſts have beene the pernicious cauſe of many grievous diſorders in the Countrey where I live: and this, in a moſt dangerous, and ſuſpected time. And having there endeavoured to pervert me, and breake the bonds and

ligaments of my duty to God, and of my Allegiance to the King; beſides the concealement of ſuch a treaſon in regard of the Law; how ſhould I have anſwered ſuch a conecalement *in foro interno*, in the inward court of my heart, and at the Bench of my conſcience? *Occiſio Animarum*, the murder of ſoules is the higheſt breach of the Commandement, *Thou ſhalt doe no murder*. Was not this a murderous attempt, in the Kings high-way? And pray, does he that attempts to murder the ſoule of a man, love the man? If he lov'd me, hee lov'd all me, or he lov'd not me. I confeſſe, we argue differently, becauſe our arguments proceed upon different grounds, and ſuppoſitions. If my grounds ſtand faſt, my diſcourſe will prove irrefragable.

You call me *poore man*. And I am ſo: or I am ſure, was ſo when you knew me. And you pitie me, and your pitie is baptized, the childe of your love. Saint *Gregory Nazianzen* hath a pretty phraſe, when he ſayes, χρυσᾶ λαλοῦντων ἀπράκτος λόγος: Many ſpeake golden words; but their ſpeech, though it points at the practique, and the object be ſome practicable thing; is both in the act, and in effect, all ſpeculative: that is, both the intention, and execution end, and vaniſh away in ſpeculation. It ſeemes then,

then, that your love is not unlike the water of *Æsculapius* his Well, which no commixtion or approximation can urge to putrifie. Let those beleeve it to be sweete, that have not tasted of it. The bitternesse is scarce yet out of my mouth.

I am going in hast, and you call after me, *whither so fast?* And shall I tell you, whither? Shall I, in good earnest? I will then. I am going, (and my businesse requires hast) to see if I can finde any Priests or Jesuits, lurking in the secret corners, adjoyning or neighbouring to the Parliament house. I know, that their life, though it be mixt, hath so much of action in it, that they must alwayes bee doing. You desire me to *look back.* At your entreaty, I do so. And looking back, I still finde, that every where, there are whole swarmes of waspish, and turbulent Papists. For that, which followes, *God is a Father still,* and so forth: I learned all that lesson in my conversion to the Church of *England.* And I hope I shall never forget it.

You tell me, that I seemed to your people, *a man of a good nature, and religiously enclined.* Here is a plaine Jesuiticall flattery, with a sharpe sting in the taile of it. Why now, you seeme too, seeme to praise, when you dishonour. But how will you make it seeme, that I did onely seeme? It is very

naturall and proper, that *bonum reale*, a reall good, ſhould be alſo *bonum apparens*, ſhould appeare to be good. For otherwiſe, it would not *trahere in amorem ſui*, draw men to love it. But it is an Ethicall obſervation, that men uſed to foule ſinnes, are ſo conſcious of them, and yet, ſo deſirous to diſavow them, that their guiltineſſe ſtill hammering upon their ſinnes, their obſtinacie helped with their cunning, preſently takes their tongues off from acknowledging them to bee in themſelves, and becauſe, if they be, being accidents they muſt be in convenient ſubjects, faſtens them upon others.

You *remember* one thing, and you *underſtand* another. I *remember* likewiſe, that being a young ſtripling, I was active in beſtowing my ſervice upon your Church: fomented with your envenomed ſuggeſtions. But give it me in a Demonſtration, at leaſt *a poſteriori*, that your Church is the *Catholike Church*, *or Chriſts owne Spouſe*. Your arguments are like your invincible Armado's, which in their firſt appearance make a mighty Moone, but are burnt and confounded in the end, by a bold Engliſh man, or an honeſt Hollander. It is rooted in me, that there is little ſymmetry, little proportion betwixt you and the Spouſe of Chriſt. She is humble, harmleſſe, baſhfull, compaſſionate,

passionate, zealous of her Lords honour, and jealous of every thing which may impeach or impaire it: She is filled with the holy Ghost, and doubtlesse speakes all languages, when she prayes; because shee prayes in all her children with understanding, that she may offer from the Altar of every heart, *a reasonable Sacrifice*. And I doubt not, but you have your Emissaries, and Intelligencers abroad. Certainly, had not one of the Presses, into which my Book unhappily dropped, beene almost it selfe pressed away, surcharged with your notorious and scurrilous Pamphlets, containing those most horrible, and irreligious imputations of so many strange Sects amongst us; those as false, as foule discourses of *Adamites*, and the like, moving, and disposing to the ruine and overthrow, both of Church and Commonwealth, (which my experience assures me were yours;) and moreover, had not your humble Petition taken place in it, and wrought upon covetousnesse: it had beene day with my booke long agoe.

You will me to *to thinke, and that without passion, if this be not* θεομαχία. Your will is to me a law. I doe thinke, and thinke without passion. And now I have thought without passion, I have learned that indeed, this is to fight against God: stay pray, leave no-

thing behinde you: if to fight againſt more then Luciferian pride, againſt Blaſphemy, againſt Idolatry, and againſt all other ſins, be to fight againſt God, Pardon me: He that railes, is unreaſonable, either in the matter of his ſpeech, or in the delivery. When I beleeve, and can make it perſpicuous to a cleare eye, that the Church of *Rome* is a corrupted, and putrified body; head-ſick, and heart-ſick, and therfore ill all-over: doe I fight againſt God, if I labour to prevent, and keepe off the infection, *ne pars ſincera trahatur?* Her head is ſo weake, that ſhe thinkes it ſtands as high as the clouds at leaſt, if not as high as the ſtarrie Firmament. Her heart is not well. For, ſhe is diſeaſed in that which is the very *primum vivens*, and *ultimum moriens* of Faith, the doctrine of Chriſts merits. And therefore, her tongue ſpeakes ſtrange languages, ſhe knowes not what: Her eyes have not the gift of diſcerning aright: An Image appeares to her, a little God: Her eares are out of order: they are more taken with melody, then words of edification: ſhe doth not praiſe God in the *muſicall inſtruments*, becauſe ſhee ſtaies in the noiſe, and ends in delight: as it is in uſe with her, to ſleep, and take her nights reſt in *opere operato*. Onely her taſte is right, and yet, ſhe thinkes it is not,

not, because she doth not taste the very flesh & bloud of Christ. Her hands are weak; they give almes to force, and extort a reward. Her feete are worse; they run to shed bloud. And is she not a very sick creature? And therefore, you may put up your dagger. For the words following, wound not: *And with what weapons, &c.*

Concerning the gifts of nature, which you call mine, improved by industry, & the account of both: *Agnosco benefactorem*, I acknowledge a heavenly Benefactour. And though no man is obliged *ad optima*, to the performance of the best things; yet, in this point, how can I better imploy the Talents with which I am intrusted, then in the service of Gods Church? But you come with a fresh supply: *Can I call a Church, a thing so torne, and distracted? Can I make a belly-full of husks?* Was not the Church governed by the Apostles; vexed with clamours of people, crying, *I am of Paul, and I am of Apollos?* It is in the body politique, and Ecclesiastique, as in the naturall body. Every quick, and sudden alteration, cals up all the humours, and they being up, draw the body into parties; either pulling to themselves by Sympathy, or putting off by Antipathy. The water is troubled, but expect a little, and it will settle againe. For the husks,

husks, I confesse with sorrow of heart, there are many, and those meate onely for swine, dull, and drossie-headed people: as the profane rudenesse of shoo-makers, Bakers, Button-makers, in the sacred house of God: the contempt of Divine Service, and of the Liturgy, and consequently, of Ministers, and their Orders: the crying down of Learning, and of the reward of it; conclusions sucked from *Mahomet*, and now the discourse of vulgar people amongst Christians. With such (I proclaime it to the world) I and my devotions shall have no communion; though they were able to lash me to death with their foule tongues: but they cannot touch me with them. These earthy people doe not understand, that *minus perfectum, ad magis perfectum referri atque ordinari debet*, every lesse perfect thing ought to submit, and be referred to the thing more perfect; their weake apprehensions and erroneous consciences, to the truth, and service of God. What if the Logicians say, that *quæ sunt eadem uni tertio, sint idem inter se*; and yet, the Father, Sonne, and holy Ghost, being the same in Essence, differ in persons? Reason informeth us, that as the Pope forsooth, or a Bishop will reserve cases to himselfe, and his owne Court, so God may, and must reserve the knowledge of many things,

things, and especially of Mysteries to his owne privacie. And it is very fit we should now bee ignorant of the things wee shall not hereafter know. And every man understanding according to the capacity of his understanding; why should not the ignorant man stoope to what is sufficiently expressed to him with consideration to his ignorance? Though ignorance hath sometimes an excuse, obstinacie hath never any.

Ignorantia pura negationis.

And the man that hath but sipped of outlandish experience, will easily beleeve, that a Papist was the malignant contriver of that swelling and wordy, but chaffie, senseless, and empty Pamphlet; ballassed with the name of, *A true Relation of a combustion, happning at Saint* Annes *Church by Aldersgate, betweene a stranger, sometimes a Jesuit, but now thankes be to God, reformed to our Church, and one* Marler *a Button-maker, &c.* Wherein the Author of the *true Relation*, hath scarce a true word, to beare witnesse, that he knowes what is truth. And if there be a true word in all the Pamphlet, it is that onely, *reformed to the Church of England.* For, neither was the Preacher a Button-maker, but a Divine; neither did we joyne any kinde of discourse; neither came I neere the Pulpit, though invited by the Minister, and Vestry-men.

Your prayer in the end, is charitable on your

your part; which, with your leave, I borrow of you, and turne upon you againe? But whereas you conclude all with: *which he prayes day and night, that loves you night and day*: it had beene a truth of truths, if it had run thus: *which he prayes day and night, that loves night more then day.*

And thus a sleight worke, I have answered with a worke of as loose a composure.

CHAP. XX.

Vers. 2. IN the first Chapter of *Genesis*, where the Latins turne it *Spiritus Domini ferebatur super aquas*, the Spirit of God was carried upon the waters; the word in the Originall, doth signifie, as Saint *Hierome* observeth, *incubabat*, sat brooding; And I most heartily pray, that the Spirit of God may still sit brooding upon my heart, and bring forth the plentifull fruits of a true reformation. And because I am a sinner, let the Angels sing hymnes, and praises in my behalfe, to him, as Saint *Gregory Nazianzen* deliciously singeth, δι' ὃν ὕμνοι σοὶ, δι' ὃν δοξολογίαι, δι' ὃν ἀγγέλων χορεῖαι, by whom are Hymnes, by whom are praises, by whom are the Quires of the Angels. And let every one that is a true lover of God, that is sound at heart,

S. Hierom. *quæst. Hebr.*

S. Greg. Nazian. *in hymn.*

heart; give out, from the inwards of his heart and ſoule, with an Eccho, Amen. And keepe ſafe in his minde, that golden ſaying of a ſober Councell; *Multa enim bona facit in homine, ſine homine Deus: ſed nihil boni facit homo, quod non faciat Deus, ut faciat homo:* Many good things God workes in man, without man: But man doth no good thing, which God is not the cauſe, that man is the cauſe of. Let us ponder alwayes; that in all the Pſalmes, uſed in divine ſervice, ſtill the burden of the ſong is; *Glory be the Father, and to the Sonne, and to the holy Ghoſt,* As it was in the beginning. And why, As it was in the beginning? Becauſe, the Church acknowledging her extreme want of ſufficiencie, to glorifie God according to the juſt exigence of his greatneſſe, or to adde the ſmalleſt point to his perfection: deſireth to give him the glory, which he had in the beginning before the world: declaring, that ſhe is ſo farre contented, and pleaſed with him, and it; that if he were now deprived of it, and it were in her gift, ſhe would reſtore it againe to him, as to the moſt worthy, which is in a manner, to give it him. And let us all imitate the Prophet *David*, who cryeth, *Not unto us, O Lord, not unto us, but unto thy name give glory.* Pray marke his carriage: He thruſteth glory from himſelfe, and

Concil. 2. Arauſic. c. 20.

Pſ. 115. 1.

and creatures, *Not unto us O Lord.* And as if it did not yet ſtand farre enough; thruſting it with the other hand, he ſaith; *Not unto us.* And then with both hands, thruſting it home to the right owner, he ſpeakes home; but, *unto thy name give glory.* That glory may be well, and fully given to God; God muſt give it to himſelfe. And the ſame holy Prophet, who ſpake, as he liv'd, *after Gods owne heart:* ſtirring us up with all his art, and his heart to praiſe God in all ſorts of inſtruments, that the Quire might be full; and as if the ſtraine were not yet high enough: in the end, as it were falling down for want of breath, with the Nightingale; after the long varying of her delicate notes, ſends forth in a faint, but a forced manner, his laſt words; *Let every thing that hath breath, praiſe the Lord. Praiſe ye the Lord.* As if he ſhould have added. For, I have none; I am out of breath. And ſo, being ſpent himſelfe, he laid the charge upon others. And therefore, *Praiſe ye the Lord.*

Pſal. 107. verſ. 8, 9, 10.

Oh that men would praiſe the Lord, for his goodneſſe: and for his wonderfull workes to the children of men.

For he ſatisfieth the longing ſoule: and filleth the hungry ſoule with goodneſſe.

Such

Such as sit in darknesse, and in the shadow of death.

To God be the glory of this worke: not to the Virgin *Mary*; or any other Saint.

FINIS.

I humbly desire all clean-hearted, and right-spirited people, who shall read this Booke, (which because the Presse was oppressed, seemed to have some suppressed: when it was by little and little Impressed, but now at last, hath pressed through the Presse into publike,) first to restore it, by correcting these Errata. Which if I had beene alwayes at hand to prevent, should have imployed in businesses of more present importance.

Errata, quæ, legenti diram, occurrent, occurebant.

PAge 10. line 2. dele, in: p. 23. l. 24. d. it, p. 30. l. 27. read contemnes and condemnes, p. 57. l. 7. r. two, p. 62. in marg. r. Psal. 128. 3. p. 63. l. 15. r. Psalme 71, p. 63. l. 16. r. quæ quum, p. 65. in marg. r. Rom. 1. 22. p. 68. l. 24. r. in a combate, p. 78. in marg. dele 32. p. 81. l. 1. r. selfe, p. 89. in marg. r. agentem. p. 120. l. 24. & 25. r. quasi existimemus nihil accidere, p. 126. l. 7. r. Lord Jesus, p. 145. l. 9. r. cast it, p. 148. l. 24. r. all so, p. 1. l. ult. r. more set out, p. 2. l. 9. r. are more, p. 4. l. 19. r. a treason, p. 8. l. 15. d. the, p. 17. l. ult. r. it's hold, p. 22. l. 4. r. ingreditur, p. 28. in marg. r. S. Aug. in Medit. p. 31. l. 8. r. a meere lie, p. 36. l. 7. r. voide of, p. 37. l. 27. and 28. r. beholds, p. 39. l. 27. r. with one, p. 44. l. ult. r. seeing being, p. 47. l. penult. r. we learn, p. 49. l. 28. r. to him, p. 50. l. 15. r. to him, p. 51. l. 21. r. in a diversity, p. 53. in marg. r. c. 16. p. 57. l. 5. r. coccineas, p. 62. l. 6. r. S. Justine, p. 64. l. 2. r. receive, receive, p. 68. in marg. r. de part, Animal. c. 5. p. 69. in marg. r. c. 2. p. 69. l. penult. r. Disciplinantes, p. 70. l. 18. r. And also the Friers, p. 71. l. 27. r. guts, p. 76. l. 17. r. take them, p. 82. l. 26. r. even thorich, p. 88. l. 9. r. talking to, p. 96. l. 6. r. Crow, p. 112. l. 19. r. before, now, p. 117. l. 16. r. of God, p. 118. l. 2. & 3. pertinent ad finem regulæ sequentis, p. 119. l. 24. r. locks, p. 124. l. 6. d. it, p. 124. l. ult. r. Church, p. 128. l. 22. r. receive, p. 129. l. 21. r. me, p. 131. l. 16. Hæc historia, quæ inspic. And yet, pars est sequentis paginæ, & l. 26. locum petit, p. 131. l. 24. r. being, p. 135. l. 13. r. priviledged, p. 135. l. 19. r. stain, p. 136. l. penult. r. you lived, p. 138. l. 22. Beause, &c. ad finem l. 23. inseri debent in sequentem paginam post, l. 9. p. 140. l. 18. r. every, p. 143. l. 8. r. the fingers, p. 144. l. 7. r. cried, p. 145. l. ult. r. counsel, p. 158. in fine marg. r. ad Græcos, p. 160. l. 28. d. and, p. 165. l. 9. r. himselfe came, p. 169. l. 19. r. is given, p. 169. l. 26. r. into, p. 173. l. 8. r. safe at my, p. sequente l. 5. r. These are, p. 174. l. 9. r. Cicatrice, p. 197. l. ult. r. feet, p. 188. in marg. r. *Plin. lib.* 2. p. 189. l. 18. r. had read them, p. 190. l. 4. r. Bruxellis, p. 191. l. 20. r. and cast, p. 204. l. 27. r. your owne throate, p. 208. l. 4. r. his owne, p. 210. l. 21. d. much, p. 210. l. 27. r. Arethusas, p. 215. l. 13. r. percutit, p. 215. l. 27. r. Judices, p. 218. in marg. r. S. Aug. in Psal. p. 226. l. 3. r. ou γαρ, p. 230. l. 12. similiter, p. 233. l. 3. r. dixerit flexis genibus, p. 235. l. 13. d. much, p. 236. l. ult. r. lingua, p. 251. l. 3. r. ground: Repentance, p. 257. l. 16. d. to, p. 258. l. 14. r. wormes, p. 259. in marg. d. 5. p. 268. l. 25. r. strike us, p. 271. in marg. post Luke, 7. d 5. p. 272. l. 1. r. here, l. 3. p. 274. l. 24. r. selfe. Idem, p. 275. l. 2. d. will, p. 279. l. 21. r. They, p. 288. l. 1. r. Christiane, p. 294. l. 14. r. is, nor, p. 291. l. 1. r. workes, p. 296. l. 13. r. onely, p. 299. l. 17. r. censure, p. 301. l. 4. r. her, p. 317. l. 13. r. weepe.